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Lorenzo Snow

IMPROVEMENT ERA.

VOL. II.

JUNE, 1899.

No. 8.

LIFE AND CHARACTER SKETCH OF LORENZO SNOW,

PRESIDENT OF THE CHURCH OF JESUS CHRIST OF LATTER-
DAY SAINTS, AND GENERAL SUPERINTENDENT OF
THE YOUNG MEN'S MUTUAL IMPROVEMENT
ASSOCIATIONS.

BY NEPHI ANDERSON.

I.

When the time came for a nation of freemen to be formed in the earth, a nation wherein could be exercised freedom of conscience and of religious worship, the Lord raised up strong, noble men and inspired them to do his will in the matter. Such were the founders of our nation, both warriors and statesmen.

When the time came for the Gospel of Jesus Christ to be restored to the earth, by and through which the earth should be sanctified and prepared for the reign of the King of kings, what more natural than that the Lord should have at hand souls, valiant and true, whose hearts could be touched and moved by the divine

message, and whom he might call out and make mighty in establishing the principles of the Gospel in the earth! Such was truly the case. History has done justice to such names as Washington, Adams, Jefferson, but such as Smith, Young, Pratt, Taylor, Woodruff must wait awhile.

The assertion is often made by perverters of the truth that the Latter-day Saints operate among the unlearned only, and that Mormonism flourishes best where ignorance is most dense. Aside from the teachings of the Church that "The glory of God is intelligence," and that "no man can be saved in ignorance," a long list of names might be made that would irrefutably disprove such an assertion; and prominent among that list would be the names of President Lorenzo Snow, and his gifted sister, Eliza R. Snow.

If there be virtue in Puritan blood, why should that virtue be lost when one becomes a member of the Church of Jesus Christ? President Snow is a direct descendent of the Puritans who landed at Plymouth Rock.

II.

In the year 1814 the State of Ohio was in the extreme "West," wild and sparsely settled. Here in the northeastern part of the state, in the small town of Mantua, Lorenzo Snow was born, April 3, 1814. Being the oldest of three brothers, much of the responsibility and work of his father's family would naturally fall upon him; and we are told that he proved himself worthy of this trust. As a boy he was a great reader, and as a young man he was an earnest student, completing his schooling at Oberlin College.

At this time the Saints were building up the town of Kirtland, not far from Mantua. His sister Eliza was teaching school there, and at the close of his college course she invited him to come to Kirtland and attend a class engaged in the study of the Hebrew language. On the way to Kirtland he met Elder David W. Patten, who engaged him in conversation on the principles of the Gospel. This conversation deeply impressed the young man, and from that time a new field of thought was opened to his mind.

At Kirtland he became acquainted with the Prophet Joseph Smith. He was baptized by Apostle John Boynton, in June, 1836,

and shortly after received a powerful testimony of the truth. Added to this were the many manifestations of the power of God which he witnessed in the meetings held in the Kirtland Temple.

In the spring of 1837 Lorenzo went on his first mission, traveling through Ohio "without purse and scrip." In 1838 the Snow family moved to Missouri, where they witnessed some of the outrageous scenes of mobocracy there enacted. From this point Elder Snow made another missionary journey through the states of Missouri, Illinois and Kentucky. While in the latter state he heard of the expulsion of the Saints from Missouri, and made his way to Kirtland, a distance of five hundred miles, which he walked in winter. The next two winters Lorenzo taught school in Portage County, Ohio.

In the Spring of 1840 Elder Snow left Nauvoo for a mission to England. He traveled slowly eastward, mostly on the Erie Canal, and crossed the ocean in the steerage of a sailing vessel, the voyage lasting forty-two days. After laboring for some time in Liverpool, Manchester and Birmingham, he was appointed to preside over the London Conference; in which capacity he labored until January, 1843, when he returned with a company of two hundred and fifty Saints. On his arrival at Nauvoo he was warmly received by the Prophet Joseph, who shortly after sent him on another mission to Ohio. While in this labor he heard of the martyrdom of Joseph and Hyrum, and returned to Nauvoo.

Up to this time Elder Snow was unmarried. His missionary labors had occupied his mind to the exclusion, seemingly, of matrimonial affairs. Some time before the Prophet's death Elder Snow had had a conversation with him about celestial marriage, in which the prophet taught him the rightfulness of the doctrine of a plurality of wives, and now, not justifying himself longer in the neglect of this duty, he made up for lost time by taking two wives at the same time. He received his endowments with his wives in the Nauvoo Temple, and left with the exodus from Illinois, being a captain of ten when the company was organized by President Brigham Young. In the spring of 1847 he was appointed to preside at Pisgah, one of the temporary resting places of the Saints in their journey westward. Here he organized the Saints, planned for

their maintenance, and did much to alleviate the suffering attendant upon that memorable journey. The next year he moved to the mountains, arriving in Salt Lake City in the fall.

On February 12, 1849, Elder Snow was ordained a member of the quorum of the Twelve Apostles. At the October Conference, the same year, he was called on a mission to Italy. After visiting London and Paris, he arrived at Genoa, on June 25th, 1850. Here in the midst of Catholicism, it seemed impossible to gain an opening, and the task was indeed a discouraging one; but in the Piedmont Valley, among the Protestant Waldenses, the Elders began their work with considerable success. President Snow now issued a number of publications—"The Voice of Joseph," "The Ancient Gospel Restored," "The Only Way to be Saved." Under his direction the Book of Mormon was translated into Italian. From Italy the Gospel was sent to Switzerland, where a good opening was made.

While upon this mission President Snow planned some extensive missionary operations. He certainly was imbued with the spirit of "preaching the Gospel to every kindred, nation, tongue, and people." Italy, Switzerland, Greece, Turkey, Russia, Malta, and even far-off India came under the vision of his mind's eye. He sent missionaries to Calcutta and Bombay, where branches of the Church were organized. At Malta many converts were made. While at the latter place, on his journey towards the east, he was released and called home, arriving at Salt Lake City, July 30, 1852.

In 1853 he was elected a member of the Legislature of Utah, which position he occupied for twenty-nine years, ten of which he was President of the council.

In the fall of 1853 Elder Snow was directed by President Young to locate fifty families in Box Elder County, and was appointed President of that Stake of Zion. Brigham City was founded and settlers invited to make their home there. The Brigham City Mercantile and Manufacturing Association was organized. This was a system of co-operative enterprises somewhat in the spirit of the United Order, and which gave employment to a large number of people. Remembering that the country was new and unbroken, and its resources undeveloped, the greatness of the task

will be seen; an idea of which may be gained when it is known that the following industries were put in operation and were successful for many years: a large woolen mill, a tannery, a boot and shoe shop, a hat factory, a sheep herd, a cattle herd, a cheese factory, saw mills, blacksmith, tailor, furniture, wagon and tin shops. The value of the products of these industries in the year 1875 was about \$260,000.

In 1864 Elder Snow became a member of a company of Elders sent to the Sandwich Islands on Church business. After reaching the islands, and while trying to go on shore through the surf, the boat containing Elder Snow capsized and he was thrown into the sea. After some time he was taken from the water, but to all appearance he was dead. The brethren worked over him for about an hour before life came back to his body.

In October, 1872, President Snow, with a party of tourists, visited Palestine, returning in July of the next year.

President Snow did not escape the persecutions for plural marriage. He was convicted on three counts, under the segregation ruling of the Utah courts, and served eleven months, until the ruling was declared invalid by the Supreme Court of the United States, when he was released.

At the general conference, April 7, 1889, Elder Snow was sustained as President of the Twelve Apostles. When the Salt Lake Temple was dedicated, April 6, 1893, he was appointed to preside in that sacred edifice.

At the conference held October, 1898, President Wilford Woodruff having died, Lorenzo Snow was sustained as President of the Church of Jesus Christ of Latter-day Saints in all the world.

III.

"Godliness cannot be conferred, but must be acquired," says President Snow; and towards that end his life has truly been shaping. Herein lies the foundation, the basic principle, of Mormonism: that man is a child of God; that this life is a school of experience wherein to be tried, to be taught, to be developed in all the God-like faculties and attributes inherited from the Eternal Father.

The ideal, then, is not a one-sided development but a sym-

metrical growth of the whole. "The playing of many parts" must tend to that development, to which the Perfect must have attained. President Snow's spheres of action have been many, for we have seen him as student, teacher, missionary, writer, organizer of missions, pioneer, colonizer, a prisoner for conscience sake, Apostle, Temple President, President of the Church.

As a student, "hid up with his book," is a phrase that became proverbial of him in the household; and the habits thus early formed have served him well. As a teacher, he gained a high reputation in managing wild country boys and bringing them up to a high degree of excellence in their studies.

As a missionary, he started at the beginning and has gone through the whole course. He must, therefore, be well acquainted with every phase of missionary life. On foot and alone in a newly settled country, without purse or scrip; enduring the long, weary ocean voyage of early days; in the cities of England, mingling with the crowds of London, or presenting the Book of Mormon to Queen Victoria; in priest-bound, classical Italy; in the Alps of Switzerland; among the natives of the islands of the sea—surely every Elder in the Church may know that his president feels for him, because he can know of his trials and understand his situations.

As a writer, President Snow is closely akin to his gifted sister. His Gospel tracts have had a wide circulation. His letters, describing his travels and labors, abound in strong, beautiful language, and are replete with philosophical and historic allusions, and are often of a high, poetic order. Tullidge, the historian, says of one of President Snow's letters: "It is its beautiful enthusiasm, tenderness of spirit and tone, and the graphic eloquence of the description which constitute the charm of this gem of epistolary literature."

President Snow is essentially of a deeply spiritual nature, yet he has come in contact and struggled with the grosser elements of earth. Being one of the pioneers of the West, he must of necessity have passed through the hardships of those early days. Mormonism teaches a very close relationship between the spiritual and the temporal. In President Snow spirituality is combined with an ability to grasp material situations. He has shown his skill as an organizer in many ways, and especially in the industrial enter-

prises at Brigham City. Although these undertakings were not enduringly successful, the fact still remains that President Snow demonstrated to the world what can and might be done in the way of co-operation under more favorable circumstances than those under which he worked.

Then President Snow has been behind prison walls for the testimony of the truth. His life in the Utah Penitentiary was one of calm fortitude, showing to his brethren how to endure even this hardship in the spirit of him whom they served. President Snow was seventy-two years old at this time, yet his name stands at the head of the list of those who declined to accept deliverance by repudiating their wives and children.

As Prophet, Seer and Revelator of the Church, President Snow has already shown that God always has the right man for the right place. Although at this writing he is eighty-five years old, he attends to the duties of his office every day. The little storm through which the Church is passing does not disturb our captain. With a keen, alert eye and a firm hand he stands on the bridge, and under God's direction we shall see that the ship will get safely through the squall. Meanwhile with much fervor the Saints may sing:—

“We thank thee O, God for a prophet
To guide us in these latter days.

IV.

A characteristic of President Snow's sermons and writings is an unbounded faith—a reaching out towards the infinite, depicting the glory of man's estate, the possibilities and perfectness of his future. He is not satisfied with knowledge second-hand, a trait exhibited from the beginning. When he joined the Church he wanted a testimony for himself, and he got it. As President Snow often refers to this wonderful manifestation, his own account of it should be of interest. After detailing how he had pondered on the promised testimony, he says a spirit of darkness seemed to take possession of him; but he retired to his usual place of prayer—and now his own account:—

“I had no sooner opened my lips in an effort to pray than I heard a

sound just above my head like the rustling of silken robes; and immediately the Spirit of God descended upon me, completely enveloping my whole person, filling me from the crown of my head to the soles of my feet, and O, the joy and happiness I felt! No language can describe the almost instantaneous transition from a dense cloud of mental and spiritual darkness into a refulgence of light and knowledge as it was at that time imparted to my understanding. I received a perfect knowledge that God lives, that Jesus Christ is the Son of God, and of the restoration of the holy Priesthood, and the fullness of the Gospel. It was a complete baptism—a tangible immersion in the heavenly principle or element, the Holy Ghost; and even more real and physical in its effects upon every part of my system than the immersion by water.”

This manifestation was repeated for a number of nights in succession. “The sweet remembrance of these glorious experiences,” continues President Snow, “from that time to the present brings them fresh before me, imparting an inspiring influence which pervades my whole being, and I trust will to the close of my earthly existence.”

President Snow’s associates bear testimony that ever amid the hardships of pioneer life the gentleness of his character has always been prominent, while his charity is unbounded; and although firmness is one of his marked characteristics, yet he has a manner of quietly drawing others to his way of thinking.

Naturally the life experiences of such a man should mark themselves in the man himself; and who that has looked into the face of President Snow, observed those characteristic lines—the deep, keen eyes and finely modeled countenance, beaming with intelligence—can say aught but his must have been a life in the service of the Master?

So much, then, from the standpoint of a devotee, one who believes him to be a Prophet of God. What would a disinterested, unbelieving outsider say of such a man? Let me here quote the testimony of the Rev. Dr. Prentis, a student of human nature, who gives, unsolicited, the following pen sketch of President Snow:—

“YE ARE MY WITNESSES.”

“Nothing is stranger in this strange world of inquiry and

wonderment than the subtle power of the human heart to distil itself through and utter itself permanently in the human face. Every face is either a prophecy or a history. The tender grace of a baby's face commanding peace to the troubled waves of the mother's heart, is but a prophecy of the conquered peace of a noble life upon which that warm heart may later lean. The droop of the school girl's eye lash, the furrow of the student's brow, the compression of the youth's lips in the various trials of life, are all promises to the physiognomist of a tale that is yet to be told; but upon the countenance of the aged saint or sinner every line, every shade, every tracing speaks unerringly of a history of glorious triumph or disastrous defeat. Before the story is told and the character completed, regularity of feature, lines of texture, and delicacy of coloring may cover up from careless eyes the deadly work of spiritual destruction going on beneath the appearances; but when these have fallen like forest leaves in the autumn of life, and the hoar frost of winter whitens the head and furrows the smooth skin, the history of the life can no longer be hid, and men may read it as in an open book. By a subtle alchemy intractable to human control, the soul shines in the face, and the countenance is a monument of warning or a poem of benedictions. Whatever estimate men may place upon the claims of Jesus of Nazareth, his fiercest detractors have never challenged his perfect knowledge of what was in man. To no one was this power of the soul to distil itself into the lineaments of the face better known than to him. Not to logical symmetry of doctrines, not to abstract beauty of truths revealed, but to the living beings who had 'walked with Jesus,' did the great Physiognomist appear as the best evidence of the power of the Gospel of peace. The face which speaks of a soul where reigns the Prince of Peace is his best witness. Now and then in a life spent in the study of men, I have found such a witness. Such was a face I saw today; saw where and when I least expected it; saw it in a business office, where great affairs are transacted, where grave responsibilities are borne, and where serious troubles come. I had expected to find intellectuality, benevolence, dignity, composure and strength depicted upon the face of the President of the Church of Jesus Christ of Latter-day

Saints; but when I was introduced to President Lorenzo Snow, for a second I was startled to see the holiest face but one I had ever been privileged to look upon. His face was a power of peace; his presence a benediction of peace. In the tranquil depths of his eyes were not only the 'home of silent prayer,' but the abode of spiritual strength. As he talked of the 'more sure word of prophecy' and the certainty of the hope which was his, and the abiding faith which had conquered the trials and difficulties of tragic life, I watched the play of emotions and studied with fascinated attention the subtle shades of expression which spoke so plainly the workings of his soul; and the strangest feeling stole over me, that I 'stood on holy ground:' that this man did not act from the commonplace motives of policy, interest, or expediency, but he 'acted from a far-off center.' I am accustomed to study men's faces, analyze every line and feature, dissect each expression, and note every emotion, but I could not here. What would be the use of my recording the earnestness of the brow, the sweetness of the mouth, and all my commonplace descriptive terms. The man is not reducible to ordinary description. If the Mormon Church can produce such witnesses, it will need but little the pen of the ready writer or the eloquence of the great preacher."

NAPOLEON.

BY BISHOP O. F. WHITNEY.

[The battle of Waterloo was fought on the 18th of June, 1815, eighty-four years ago the 18th of this month. That battle marked the end of Napoleon's career. That was his death proper. The years he dragged out on the lonely island of St. Helena need not be counted among the years of his life, for that period of his existence was but a living death to the fallen monarch, and may be better associated with his term in purgatory than with his earth-life.

The career of Napoleon was of such a character that it was absolutely impossible for his contemporaries to write of him in an impartial spirit. They were either for or against him; and were either very much for him, or very much against him. To his enemies he was a demon incarnate, to his admirers and supporters a demi-god. Of late years, however, both his achievements and his character have undergone a more dispassionate analysis, with the result that a better judgment of him in every way has been formed. But with all this he still remains one of the world's mysterious characters, an enigma, utterly unaccountable for by the ordinary rules of judgment. His spirit, still "antithetically mixed," puzzles mankind, alike the historian and the poet. Much has been written of him of late, much of it in a friendly, sympathetic spirit. In his case the order of things pronounced by Shakespeare through Antony has been reversed, viz.:

"The evil that men do lives after them;
The good is oft interred with their bones."

The good that Napoleon has done is now the theme of those who write of him. There has been a Napoleonic renaissance, so to speak, and never, in a manner, was his wild name more bruited in men's mouths than now.

Amidst the general voice that sounds his praise, that applauds his

achievements, no voice since that of Byron, so nearly touches the truth of the great Napoleon's career as does that of Bishop Orson F. Whitney in the poem that follows—nay, I do the worthy Bishop wrong; for enlightened by the knowledge that comes of the revelations of God to great modern prophets, and being removed from the passions and prejudices that more or less blinded the eyes of Byron, he more nearly interprets the mission and life of Napoleon than Byron could, and with quite as much of the poet's lofty genius.—*B. H. Roberts.*]

Thou earthquake son of destiny, whose name,
A mighty synonym for good or ill,
Blazing ~~Shall blaze~~ ^{shall} through centuries and crown with flame
The glittering crest of glory's blood-stained hill!

What ~~power shall prompt~~ ^{pen can paint}, what oracle shall speak
The truth, unuttered yet, as touching thee?
Nor lend its lips censorious wrath to wreak,
Or swell the flood of fawning flattery?

As well might man the whirlwind's fury guide,
Or sit in judgment on the thunderbolt,
Or on the hand that hurled it, as decide
Thy course, thou missile from Fate's catapult!

Or yet declare thy doom, or e'en aspire
To point the place where thou didst mar the plan
Of him who forged thy soul in Vulcan's fire
And sent thee forth to scourge thy fellow-man,

Till Nemesis the fatal trap should spring,
Which, opening under, let thy ruin through,
And Mars' fierce bolt should break the eagle's wing
~~Which soared~~ ^{Soaring} from Montenotte to Waterloo.

Thy course was marked ere yet the morning stars,
That in their ancient orbits choring whirled,
Foretold in song the spirit's avatars,
Around the cradle of the infant world.

Where then wast thou, world-conquering Corsican,
Ere Cygnos' isle or Europe's sun arose?—
Ere flashed thy lightning life from God to man,
Blinding alike the eyes of friends and foes,

Who, dazzled by the glare of thy great soul,
Saw not the purpose of its errand pure,
Saw but what seemed to thee thy fated goal,
Ambition's aim and fortune's fickle lure.

Ne'er chimed by chance thy spirit's natal hour,
Earth's vapors vile called forth thy cleansing flame,
A trampled world lay groaning 'neath the power
Of tyrants weaving fast their shrouds of shame;

Till fettered Serfdom, rending his fell chains,
Shrieked fiercely his wild warning, "Liberty!"
And kings turned pale as from the Gallic plains
Arose the thunderous shout, "Equality!"

The revolution's gathered storm-cloud burst,
Where fell the Bastille rose the guillotine,
And headless France was drained to drown the thirst
Of ghoulish monsters, glutting their mad spleen.

Red Terror's reign was o'er, but France was tossed
A tempest-beaten bark on seas of blood;
An iron hand must grasp her helm, or lost
Was all for which she swept the sanguine flood.

That hand was thine, and if it fell thy lot
To play the tyrant, and in turn atone,
That thy true mission might not be forgot,
What matter, if thy destined work was done?

The tool was fashioned as the task inspired,
The task foreknown ere yet the tool was formed,
The battle fought before a shot was fired,
The fortress won before a wall was stormed.

That reeking sword was retribution's scythe,
That red right hand earth's harvester of wrong;
And yet, ~~But this~~ of thy great task, ~~was~~ scarce the tithe,—
List to the tale told by the cannon's tongue!

For France and freedom first the eagle flies,
To pounce and pierce where foreign foes invade,
There triumphing, war's Titan turns and plies
'Gainst pride and tyranny his trenchant blade.

She of the scarlet robe and triple crown,
 Who swayed e'en prostrate emperors' pliant wills,
 When life or death hung on her smile or frown,
 Now heard thy thunder shake her seven hills.

O'er Egypt's conquered Nile and Pyramids,
 War's wizard waved his plague-producing rod,
When ~~But~~ forty centuries frowned upon the deeds
 That turned again her rivers into blood.

And ~~Not~~ men beheld till thrones were downward cast,
Till ~~And~~ Bourbons and Braganzas fled amazed,
Till ~~And~~ all the world stood still and stared aghast,
 As proud Vienna stooped and Moscow blazed;

As Berlin, bending to her bitter fate
 As bows a mighty oak before the storm,
 Madrid and Lisbon ope'd the shattered gate
 To him who smote with ever-conquering arm.

While on thy brow, the guerdon of a nation,
 The jeweled emblem of an empire shone;
 And dukes and monarchs of a day's creation
 As satellites surrounded thy dread throne:

Murat, Junot, Ney, Lannes, Soult, Berthier
 And other princes of plebeian birth,—
 Each lent Napoleon's sun an added ray,
 Each shed a brilliancy that brightened earth.

The spell was broken; ne'er again could bind
 A child of France the fragile fallacy
 That men are monarchs, not ~~by~~ *for* kingly mind,
 But ancient pride and ~~blood~~ *severna* heredity;

That none need seek, save sons of lofty sires,
 For fame, for fortune, or for merit's meed;
 That it were vain to fan Promethean fires
 Except in bosoms of patrician breed.

To prove it false, thy soul's volcanic fire,
 Bursting the bars that prisoned it below,
 Shot upward, mounting higher and still higher,
 Till e'en the very stars forgot to glow.

A royal soul, if not of Bourbon's race,
To track thy life stream through the centuries;
To teach this truth, God granted thee to place
Thy heel upon the necks of dynasties;

Then, of thyself, Colossus-like, to build
A bridge that made men equal in thy realm,
Long torn and trampled while old Custom willed
That talent ply the oars, fools ~~point~~ the helm. *boise*

The barriers down, behold the flower of France,
The pride and hope of Gallic chivalry,
Her sons of might and merit swift advance
To grace the lists in glory's rivalry.

While torrent-like the love of liberty
Sweeps o'er the Rhine, the Alps, the Pyrenees,
Where patriot ranks repel thy tyranny,
From Scythian snows to Lusitanian seas.

Didst marvel, tyrant-trampler, treader-down
Of pride's disdain and power's perverted sway,
Should grow such grain from seed thy hand had sown
Ere thou didst deign the despot's role to play?

O child and champion of freedom's cause!
O demi-god of stern democracy!
How couldst thou, e'en to win a world's applause,
Abandon thus thy brighter destiny?—

Retard the glorious growth of freedom's flower,
Frost-bitten, dwarfed, but not by thee alone,
And pretext give to hydra-headed power
To foist on France a thrice-rejected throne?

Hadst been content to batter down the walls
And sweep away the lines of rank and caste,
That cursed and cumbered earth with needless thralls,
The world had lived thy debtor to the last.

Thy debtor now far more than men confess,
Far more, I ween, than finite mind conceives,
And yet, than might have been, so sadly less,
That friendship sighs and envy all but grieves.

up
 For mountains shall be leveled to their base,
 And lifted ~~be~~ the lowly trodden plain,
 Man's pride to God's humility give place,
 Ere comes the One whose right it is to reign;

a
 Whose even path earth's mighty ones prepare,
 Make plain and straight ~~the~~ crude and crooked way,
 Proclaim by tongue of peace and trump of war,
 The dawn of freedom's universal sway.

Thy mighty mission more than Time's revenge;
 Through thee a voice omnipotent did speak,
 King's loins to loose, pride's portals to unhinge,
 And bolts and bars of tyranny to break.

But thou, forsooth, must found a dynasty,
 And reign as sovereign o'er a world enslaved,—
 Then fortune frowned and fled, and victory
 No longer hovered where thy banners waved.

Withdrawn the wondrous panoply of power
 Which rendered thee Achilles-like till then,
~~And thou~~ *Invincible* in that same hour,
 A Samson shorn, wert e'en as other men.

Vain further strife. From Borodino's field
 Flowed blood to smother more than Moscow's flame,
 But still that flame burnt on, ~~and~~ thou didst yield *till*
 To fire and frost what combat ne'er could claim.

Nor now thy flight, as erst from Egypt's strand,
 A signal of success—the stepping-stone
 To power that never was on sea or land
 Till rose aloft thy planet-shadowing throne.

Retreat now meant thy ruin, the swift ebb
 Of fortune's flow, of triumph's swollen tide;
 Destruction and desertion—prince and pleb
 Forsaking thee to swell thy foes allied.

And Leipsic came, and crimson Waterloo,
 To write in blood an empire's epitaph;
 And loomed for thee, above Atlantic's blue,
 Helena's rock, thy wave-washed cenotaph;

A monument that evermore must bear
The glittering terror of thy glorious name,
E'en though the jealous Briton still should fear
To carve it on that flinty scroll of fame;

Which guarded well the long-imprisoned dust,
Dreadful in death no less than when in life
It housed the human thunderbolt that thrust
Kings from their thrones and filled ~~the~~ world with strife. *dy*

Small wonder these the record would erase
That wreathed thy brow with glory, theirs with shame,
And gloating o'er thy fall from fortune's grace,
Would e'en withhold from history thy name.

As if thou couldst not be, save by permits
Of princes, such as once thy breath could make!
As if Marengo, Jena, Austerlitz,
Were dreams, not deeds that caused their thrones to quake!

In vain detraction, o'er thy prostrate form,
To Leipsic points, and prates of Waterloo,
Where hawks around one wounded eagle swarm,
To pluck his plumage and to pierce him through.

True, thou didst fall, but 'twas as Cæsar fell,
By triple foemen armed with traitor steel;
A stalwart stag at bay, who could not quell
The howling pack that hemmed him toe and heel.

Caged "lion of the desert," when the door
Of freedom closed on thy captivity,
And shook the nations thy indignant roar,
Protesting in the name of liberty,

Didst think on Europe's fetters, forged by thee?
Of conquered kings, thy captives and thy slaves?
Of chains thou wouldst have laid on land and sea,
To bind a world—to quell the winds and waves?

When death's dread messenger thy breast assailed,
And drained thy soul the dregs of misery,
Till warring pain o'er vanquished flesh prevailed,
Didst liquidate thy life's delinquency?

If so, thy agony was not in vain;
Perchance it proved an angel in disguise,
That washed thy spirit free from guilty stain
And lent it wings to mount to Mercy's skies.

Thy fate most piteous was then most just,
Most merciful, most needful for thy weal.
Whate'er man's motive, God's let none mistrust,
That whirled thy soul on expiation's wheel.

Mark how the course of retribution runs!
How justice holds o'er all her balanced scale!
How stars do stars eclipse, and blazing suns,
Obscured oft-times by lesser planets, pale!

The Gods decree what shall be, and 'tis done;
The strong then weaken and the swift stand still,
Success but wins a race already won,
And e'en defeat the fiat doth fulfill.

Man hath no freedom that can fetter God;
All agency but acts within its sphere,
And circumscribed must own His sovereign rod,
And to his mighty purpose minister.

ON LONGFELLOW'S BRIDGE AT MIDNIGHT.

ANON.

"I stood on the bridge at midnight,
As the clocks were striking the hour,
And the moon rose o'er the city,
Behind the dark church tower."

—LONGFELLOW.

A week's visit at Cambridge, the home of Howard, the location of Washington's elm, the residence of poets and philosophers, can scarcely be considered complete, unless one stands at midnight on the bridge rendered famous by Longfellow's touching poem. Four of us young Utahns, enthusiastic students, and ardent admirers of the Cambridge poet, thus rounded out a brief stay in the university town last summer.

But our visit to the bridge needs some introduction. A Welsh rare-bit is a fitting introduction to any nocturnal adventure, from sleeping the sleep of the just, to mingling with the grave and gay on the banks of the classic Charles River. We had spent the day in Boston sight-seeing. In the vicinity of "Paul Revere's church," we had met plenty of "walking encyclopedias," who were willing for a penny, to tell us all the ins and outs of its history. Feigning an ignorance which was exaggerated, even for us, we asked one of these, a boy about eight years old, who this Paul Revere was.

"Don't you know?" he asked in surprise. "Why, he was the fellow that hung some lanterns out of the church during the civil war."

"Why did he do such an absurd thing as that?" we asked.

That question stumped him. Other tourists, it would seem, had been content with paying their penny and going into the church, but we had already been there. He stammered some irrelevant reply, and asked us to go in. We told him we had seen much larger churches for nothing. He was now pretty thoroughly disgusted with our lack of appreciation, and proceeded to furnish us with a fund of most astonishing information. After amusing ourselves long enough with his earnest ignorance, we retaliated by telling him the true story of Paul Revere, handing him a penny, and leaving him, a richer—by a penny—and wiser boy.

Our guide and hostess then invited us to her home in Cambridge, to pass a pleasant evening in social converse. A delicately served rare-bit, with perfectly harmless home-made root beer, was the feature of the evening. I was really ashamed of the appetites of my companions. In spite of my proper precept and example, they continued to eat until I suggested a midnight visit to the Longfellow bridge. In order to follow the suggestion, they had to quit eating by ten p. m.; otherwise, they might have continued till midnight. I believe they owe me a debt of gratitude for saving them from chronic dyspepsia, but the debt remains uncollected.

Leaving the quiet precincts of Cambridge, we walked down Cambridge Street toward Boston, seeing on the way as much of the "seamy side" of New England life as forced itself on our view.

It was a typical summer night. The darkness was relieved only by the glittering of the stars, which seemed to be sinking farther and farther into the hazy blue. A mist sprang up from the river, and was wafted into our faces by the soft breeze. The excessive heat of summer was tempered by the refreshing zephyr, and the balm of evening fell upon our spirits. We were, therefore, in a fit frame of mind, on our arrival at the bridge, to put ourselves into sympathy with the poet.

At length we stood on the bridge. Our spirits were calm, and our minds were gradually sinking into the true poetic, contemplative state, when one of our number exclaimed, "Thunder! this is the wrong bridge!" It was too true. In our contemplative self-confidence, we had struck a bridge a mile too far down the river. I think our friend Mac was to blame for the mistake. Irish "bulls" are proverbial.

But we freely forgave him in the enjoyment of the walk along the river bank. The lights which twinkled on the bridges and at the moorings of the small river craft, were reflected with the stars in the mirror of the stream. The towers, spires, and domes of the great city rose in gloomy majesty in the darkening distance. The rising tide, meeting the sluggish current, agitated the dark water into gentle ripples, which trembled into alternate light and shade. The well-kept parks on the river bank were occupied by men and women of every condition, from the pessimistic, phlegmatic tramp to the vivacious, hopeful pair of lovers. Bits of song and scraps of conversation mingled with the gentle rustling of the night wind. These sights and sounds, in combination, produced a soothing calm and pleasant peace of mind, which prepared us for the enjoyment of our poetic contemplations.

Standing at length, upon the bridge, we leaned over the rails, welcoming the stiffening gale and enjoying the salt-foam from the ocean, as it was blown into our faces. How dark and gloomy the water looked! Standing directly above it, we missed the glimmering ripples a more distant view had revealed, and we saw nothing but the depth and the darkness.

“And like those waters rushing
Among the wooden piers,
A flood of thoughts came o’er me
That filled my eyes with tears.

“How often, O how often,
I had wished that the ebbing tide
Would bear me away on its bosom
To the ocean wild and wide!”

Thoughts came to us, also, as we saw and heard the rushing of the waters. We thought of the despondent lover, the hopeless financier, the trusting, betrayed out-cast, the sin-stained debauchee, who might have stood above the stream, contemplating a last plunge into its sluggish depths; calling upon it in tones of hopeless entreaty—

“O bear me away on your bosom
To the ocean wild and wide!”

And we could enter with hearty sympathy into the feelings of the poet, who had borne his share of grief, in enduring the agonizing death of his wife by fire, and the carrying away of children and friends from his side, by the hands of the "grim reaper." And we could echo his plaint—

"For my heart was hot and restless,
And my life was full of care,
And the burdens laid upon me
Seemed greater than I could bear."

My feelings were so wrought upon by these thoughts that I could have melted into tears, had not one of my companions suddenly pointed toward the west and asked if that was the tower over which the moon rose. The idea of his presuming that in Boston, which is one of the most exact and precise of cities, the moon should rise in the west, was so ridiculous as to upset all gravity, and interfere with our coveted "poetic contemplation." Of course the rest of us were "turned around," as well as he, but we were too wise to betray the fact, and we proceeded with mock seriousness to lecture him on the elementary principles of astronomy.

But in the midst of the associations of time, place, and recollection, it was impossible for levity to last. Our thoughts returned instinctively to the master mind of our poet, and to the beautiful similes he had drawn from just such scenes as those we gazed upon. The poet of the human heart, with all its loves and longings, its hopes and disappointments, seemed to look down through the vista of years, upon the stream and the bridge he had immortalized, and on the little group of devotees standing there. His spirit was faintly reflected in us, like the light of the sun on the face of the moon; and though we could not put into language such thoughts as he had expressed, we could at least acquiesce in the beautiful comparison the reflection of the moon in the dimpled waters of the Charles had put into his thoughts:

"Forever and forever,
As long as the river flows,
As long as the heart has passions,
As long as life has woes,

The moon and its broken reflection,
And its shadows shall appear
As the symbol of love in heaven
And its broken image here."

And so we left the beautiful Charles River, with its poetic associations, and returned to the prosy routine of every-day life. But Longfellow's bridge at midnight will always have a prominent and pleasant place in our memory.

"THE STAR-SPANGLED BANNER."

"The Star-Spangled Banner," by Francis Scott Key, written September 14th, 1814, was inspired while witnessing the bombardment of Fort McHenry. These words were not the offspring of poetic fancy or imagination, but what the writer actually saw and felt. Every word undoubtedly came from his heart. Key had left Baltimore under a flag of truce to release a friend of his who was a prisoner on a British vessel. They would not permit him to return that day or the following night, fearing that he would tell of their intended attack; hence he watched the flag the whole day with an anxiety better imagined than described. All night he watched the bombshells, and at early dawn his eye was greeted by the proud waving flag. That night, while pacing the deck, the song materialized in his mind and he scratched it on the back of a letter. The next morning he was permitted to land; he read the words to the chief justice of Maryland for approval, who at once gave it his seal. In less than an hour it was in the hands of the printer and was received and hailed with great enthusiasm. It was carried to thousands of firesides as the most precious relic of the war of 1812. The tune is an old English air, that of "Anacron in Heaven."

THE CHURCH OF JESUS CHRIST OF LAT- TER-DAY SAINTS AT THE PARLIA- MENT OF RELIGIONS.

BY B. H. ROBERTS.

I.

THE ORIGIN OF THE PARLIAMENT.

The idea of a series of congresses for the consideration of the greatest themes in which mankind is interested, to be held in connection with the World's Columbian Exposition at Chicago, in 1893, originated with Charles Carroll Bonney, in the summer of 1889. In the early days of autumn he presented his views upon the subject to a few friends, among whom was the editor of the *Statesman's Magazine*, Walter Thomas Mills. This gentleman was so impressed with the greatness of the thought that he prevailed upon Mr. Bonney to write an article for the *Statesman's Magazine*, setting forth his ideas upon the series of congresses proposed. In the course of that article Mr. Bonney said:

The coming glory of the World's Fair of 1893, should not be the exhibit then to be made of the material triumphs, industrial achievements, and mechanical victories of man, however magnificent that display may be. Something higher and nobler is demanded by the progressive spirit of the present age. In connection with that important event of the world, all government jurisprudence, finance, science literature, education and religion should be represented in a congress of statesmen, jurists, financiers, scientists, literati, teachers, and theologians greater in numbers, more

widely representative of all peoples and nations and tongues than any assemblage which has ever yet been convened."

This may be said to be the heart of Mr. Bonney's proposition; and hence there was adopted as a motto of all the congresses,

"*Not things, but men. Not matter but mind.*"

The proposition in the *Statesman's Magazine* attracted widespread attention, and at last the matter took definite form by the government making an appropriation to meet the expenses connected with such an elaborate undertaking. The State Department sent to foreign governments an official announcement concerning the purpose of the congress, in the course of which it was stated:

"Among the great themes which the congresses are expected to consider are the following: the grounds of fraternal union in the language, literature, domestic life, science, art, and civil institutions of different peoples; the economic, industrial and financial problems of the age; educational systems, their advantages and their defects, and the means by which they may best be adapted to the recent enormous increase in all departments of knowledge; the practicability of a common language for use in the commercial relations in the civilized world; international copyright and the laws of intellectual property and commerce; immigration and naturalization laws and the proper international privileges of alien governments and their subjects or citizens; the most efficient and advisable means of preventing or decreasing pauperism, insanity and crime, and of increasing productive ability, prosperity and virtue throughout the world; international law as a bond of union and means of mutual protection, and how it may best be enlarged, perfected and authoritatively expressed; the establishment of the principles of judicial justice as the supreme law of international relations and the general substitution of arbitration for war in the settlement of international controversies."

This of course refers to the whole series of congresses held during that memorable summer of 1893; but as the series of articles under the title at the head of this writing has to do only with the Parliament of Religions, we shall from this point confine our remarks to that subject. And indeed the Parliament of Religions was the principal feature, and, quite generally regarded as the

crowning glory, of the whole series of congresses. It was also the chief pride of Mr. Bonney, since of it he said:

"When it pleased God to give me the idea of the world's congresses of 1893, there came with that idea a profound conviction that their crowning glory should be a fraternal conference of the world's religions."

Toward the close of 1889 the general committee on religious congresses, was appointed by President Charles C. Bonney. Rev. John Henry Barrows, D.D., pastor of the First Presbyterian Church of Chicago, was made chairman of the committee, and his associates were the following eminent gentlemen, prominent in religious thought and work:

The Rev. L. P. Mercer, pastor of the New Church (Swedenborgian); Mr. J. W. Plummer, an active member of the Society of Friends; Rev. J. Berger, of the German Methodist Church; Rev. John Z. Torgersen, of the Norwegian Lutheran Church, and Rev. M. Ranseen, of the Swedish Lutheran Church; Rt. Rev. Charles Edward Cheney, D.D., one of the founders and prominent leaders of the Reformed Episcopal Church; Rev. Jenkin Lloyd-Jones, a well-known writer and active worker among the advanced Unitarians; Rev. Dr. A. J. Canfield, the eloquent pastor of St. Paul's Universalist Church, Chicago; Dr. E. G. Hirsch, minister of Sinai Temple and the learned professor of rabbinic literature in the University of Chicago; Rev. Dr. Frank M. Bristol, the most eloquent Methodist of the northwest; Rev. William M. Lawrence, D.D., pastor of the Second Baptist Church of Chicago, a far-famed successful preacher; Rev. Dr. F. A. Noble, of Union Park Congregational Church, one of the prominent leaders of his denomination; Rt. Rev. William E. McLaren, D.D., D.C.L., Protestant Episcopal Bishop of Chicago and active in promoting the Parliament; The Most Rev. P. A. Feehan, archbishop of the Catholic Church, and the Rev. David Swing, pastor of the Central Church of Chicago.

The committee opened a correspondence with the leading religionists in many lands, and early in June, 1891, sent out to the world a preliminary address, in the course of which, concerning the objects to be achieved by the assembling of this great parliament, it was stated:

"Believing that God is, and that he has not left himself without witness; believing that the influence of religion tends to advance the general welfare, and is the most vital force in the social order of every people,

and convinced that of a truth God is no respecter of persons, but that in every nation he that feareth him and worketh righteousness is accepted of him, we affectionately invite the representatives of all faiths to aid us in presenting to the world, at the exposition of 1893, the religious harmonies and unities of humanity, and also in showing forth the moral and spiritual agencies which are at the root of human progress. It is proposed to consider the foundations of religious faith, to review the triumphs of religion in all ages, to set forth the present state of religion among the nations and its influence over literature, art, commerce, government and the family life, to indicate its power in promoting temperance and social purity and its harmony with true science, to show its dominance in the higher institutions of learning, to make prominent the value of the weekly rest-day on religious and other grounds, and to contribute to those forces which shall bring about the unity of the race in the worship of God and the service of man.

A favorable response in the main was made to the invitations to participate in this proposed parliament; and indeed, some of the replies contained a mass of fulsome praise for the undertaking, and most extravagant notions were entertained as to the results which would grow out of such a gathering. The high esteem, however, in which the project was held was not universal, for there was some very pronounced opposition to it; and some of it from very high authority in Christendom. A good many of the religious journals in America came out in condemnation of the proposed Parliament. The general assembly of the Presbyterian Church in the United States of America, at its meeting in Portland, in 1892, passed resolutions emphatically disapproving of the Parliament. His grace, the Archbishop of Canterbury, not only refused to participate in the meetings of the Parliament himself, but made such an answer to the address of the committee, that it may be said to have almost effectively checked all the enthusiasm that the Episcopal Church in America and England might otherwise have had in the enterprise; and as the Archbishop's objections may be said to summarize all objections urged against the undertaking, I quote his letter to the chairman of the Parliament in *ex tenso*:

I am afraid that I cannot write the letter which, in yours of March 20th, you wish me to write, expressing a sense of the importance of the proposed conference, without its appearing to be an approval of the scheme. The difficulties which I myself feel are not questions of dis-

tance and convenience, but rest on the fact that the Christian religion is the one religion. I do not understand how that religion can be regarded as a member of a Parliament of religions without assuming the equality of the other intended members and the parity of their position and claims. Then again, your general program assumes that the Church of Rome is the Catholic Church, and treats the Protestant Episcopal Church of America as outside the Catholic Church. I presume that the Church of England would be similarly classified: and that view of our position is untenable.

Beyond this, while I quite understand how the Christian religion might produce its evidence before any assembly, a "presentation" of that religion must go far beyond the question of evidences, and must subject to public discussion that faith and devotion which are its characteristics, and which belong to a region too sacred for such treatment. I hope this explanation will excuse me with you for not complying with your request."

It will be seen that the grounds of the refusal to co-operate in the Parliament are:

First—That to take part in the proposed Parliament, the Christian religion must be placed upon an equality with other religions, a position, in the archbishop's view, that was altogether incompatible for Christianity, which is *the one* religion.

Second—Christianity is too sacred for such a treatment as it would likely receive in the Parliament.

Third—That the Church of Rome is recognized in name as the Catholic Church, and "treats the Protestant Episcopal Church of America," [and it may be said technically this distinction places all Protestant churches in the same position] as outside the Catholic Church.

Another Christian minister of less exalted station, however,—Rev. E. J. Eitel, of Hong Kong, China—was very pronounced, in his opposition, saying:

"Let me warn you not to deny the sovereignty of your Lord by any further continuance of your agitation in favor of a Parliament not sanctioned by his word. If misled yourself, at least do not mislead others, nor jeopardize, I pray you, the precious life of your soul by playing fast and loose with the truth, and coquetting with false religions. I give you credit for the best intentions, but let me warn you that you are unconsciously planning treason against Christ."

The Sultan of Turkey was also decidedly opposed to the Parlia-

ment, and it is said that his opposition became very embarrassing to the leaders of the Greek and Armenian churches in the Turkish empire. There were, however, prominent representatives of both those churches present at the Parliament, and the part they took in the meetings thereof was both considerable and interesting.

The object of the parliament was more specifically set out by the committee in the following official statement of its progress:

1. To bring together in conference, for the first time in history, the leading representatives of the great historic religions of the world.

2. To show to men, in the most impressive way, what and how many important truths the various religions hold and teach in common.

3. To promote and deepen the spirit of human brotherhood among religious men of diverse faiths, through friendly conference and mutual good understanding, while not seeking to foster the temper of indifferentism, and not striving to achieve any formal and outward unity.

4. To set forth, by those most competent to speak, what are deemed to be the important distinctive truths held and taught by each religion, and by the various chief branches of Christendom.

5. To indicate the impregnable foundations of theism, and the reasons for man's faith in immortality, and thus to unite and strengthen the forces which are adverse to a materialistic philosophy of the universe.

6. To secure from leading scholars, representing the Brahman, Buddhist, Confucian, Parsee, Mohammedan, Jewish and other faiths, and from representatives of the various churches of Christendom, full and accurate statements of the spiritual and other effects of the religions which they hold upon the literature, art, commerce, government, domestic and social life of the people among whom these faiths have prevailed.

7. To enquire what light each religion has afforded, or may afford, to other religions of the world.

8. To set forth, for permanent record to be published to the world, an accurate and authoritative account of the present condition and outlook of religion among the leading nations of the earth.

9. To discover, from competent men, what light religion has to throw on the general problems of the present age, especially the important questions connected with temperance, labor, education, wealth and poverty.

10. To bring the nations of the earth into a more friendly fellowship in the hope of securing permanent international peace.

This, briefly told, the origin of the Parliament: these, also, the purposes which it desired to achieve.

EARLY SCENES AND INCIDENTS IN THE CHURCH.

BY OLIVER COWDERY.

LETTER VI.

DEAR SIR.—I gave, in my last, a few words, on the subject of a few items, as spoken by the angel at the time the knowledge of the record of the Nephites was communicated to our brother, and in consequence of the subject of the Gospel and that of the gathering of Israel's being so connected, I found it difficult to speak of the one without mentioning the other; and this may not be improper, as it is evident, that the Lord has decreed to bring forth the fullness of the Gospel in the last days, previous to gathering Jacob, but a preparatory work, and the other is to follow in quick succession.

This being of so much importance, and of so deep interest to the Saints, I have thought best to give a further detail of the heavenly message, and if I do not give it in the precise words, shall strictly confine myself to the facts in substance.

David said, (Ps. c.) "Make a joyful noise unto the Lord, all ye lands, [that is, all the earth.] Serve the Lord with gladness: come before his presence with singing." This he said in view of the glorious period for which he often prayed, and was anxious to behold, which he knew could not take place until the knowledge of the glory of God covered all lands, or all the earth. Again he says, (Ps. cvii) "O give thanks unto the Lord, for he is good: for his mercy endureth forever. Let the redeemed of the Lord say

so, whom he has redeemed from the hand of the enemy; and gathered out of the lands from the east, and from the west; from the north and from the south. They wandered in the wilderness in a solitary way; they found no city to dwell in. Hungry and thirsty, their soul fainted in them. Then they cried unto the Lord in their trouble, and he delivered them out of their distress; and led them in the right way that they might go to the city of habitation."

Most clearly was it shown to the prophet, that the righteous should be gathered from all the earth. He knew that the children of Israel were led from Egypt, by the right hand of the Lord, and permitted to possess the land of Canaan, though they were rebellious in the desert, but he further knew, that they were not gathered from the east, the west, the north and the south, at that time; for it was clearly manifested that the Lord himself would prepare a habitation, even as he said, when he would lead them to a city of refuge. In that, David saw a promise for the righteous, (see cxliv Ps.) when they should be delivered from those who oppressed them, and from the hand of strange children, or the enemies of the Lord; that their sons should be like plants grown up in their youth, and their daughters like corner-stones, polished after the similitude of a beautiful palace. It is then that the sons and daughters shall prophesy, old men dream dreams, and young men see visions. At that time the garners of the righteous will be full, affording all manner of store. It was while contemplating this time, and viewing this happy state of the righteous, that he further says: the Lord shall reign forever, even thy God, O Zion, unto all generations, Praise ye the Lord!

Isaiah, who was on the earth at the time the ten tribes of Israel were led away captive from the land of Canaan, was shown not only their calamity and affliction, but the time when they were to be delivered. After reproving them for their corruption and blindness, he prophesies of their dispersion. He says, your country is desolate, your cities are burnt with fire: your land, strangers devour it in your presence, and it is thus made desolate, being overthrown by strangers. He further says, while speaking of the iniquity of that people: Thy princes are rebellious, and companions of thieves: every one loves gifts, and follows after rewards: they judge not the fatherless, neither does the cause of

the widow come unto them. Therefore, says the Lord, the Lord of hosts, the mighty one of Israel, Ah, I will ease him of my adversaries and avenge me of my enemies. But after this calamity has befallen Israel, and the Lord has poured upon them his afflicting judgments, as he said by the mouth of Moses—I will heap mischiefs upon them; I will spend my arrows upon them. They shall be afflicted with hunger, and devoured with burning heat, and with bitter destruction: I will also send the teeth of beasts upon them, with the poison of serpents of the earth—he will also fulfill this further prediction uttered by the mouth of Isaiah. I will turn my hand upon thee, and purely purge away thy dross, and take away all thy sin: and I will restore thy judges as at the first, and thy counselors as at the beginning: afterward you shall be called the city of righteousness, the faithful city. Then will be fulfilled, also, the saying of David: And he led them forth by the right way, that they might go to a city of habitation.

Isaiah continues his prophecy concerning Israel, and tells them what would be done for them in the last days; for thus it is written: The word that Isaiah the son of Amos saw concerning Judah and Jerusalem. And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills;—and all nations shall flow unto it. And many people shall go and say, Come ye and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways and we will walk in his paths: for out of Zion shall go forth the law and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plough shares, and their spears into pruning hooks: nations shall not lift up the sword against nation, neither shall they learn war any more. And the Lord will create upon every dwelling place of his people in Zion, and upon their assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defense, or above shall be a covering and a defense. And there shall be a tabernacle for a shadow in the day-time from the heat, and for a place of refuge, and for a covert from storm and from rain. And his people shall dwell safely, they shall possess the land forever, even the land

which was promised to their fathers for an everlasting inheritance: for behold, says the Lord by the mouth of the prophet, the day will come that I will sow the house of Israel with the seed of man, and with the seed of beast. And it shall come to pass, that like as I have watched over them, to pluck up, and to break down, and to throw down, and destroy, and to afflict; so will I watch over them, to build and to plant, says the Lord.

For this happy situation and blessed state of Israel, did the prophets look, and obtained a promise, that though the house of Israel and Judah should violate the covenant, the Lord in the last days would make with them a new one: not according to the one which he made with their fathers in the day that he took them by the hand to lead them out of the land of Egypt; which, said the Lord, my covenant they broke, although I was a husband and a father unto them; but this shall be the covenant that I will make with the house of Israel: After those days, says the Lord, I will put my law in their inward parts, and will write in their hearts; and I will be their God, and they shall be my people.

For thus says the Lord, I will bring again the captivity of Jacob's tents, and have mercy on his dwelling places; and the city shall be builded upon her own heap, and the palace shall remain after the manner thereof. And out of them shall proceed thanksgiving, and the voice of them that make merry:—and I will multiply them and they shall not be few; I will also glorify them and they shall not be small. Their children also shall be as aforetime, and their congregations shall be established before me, and I will punish all that oppress them. Their nobles shall be of themselves and their governor shall proceed from the midst of them.

At the same time, says the Lord, will I be the God of all the families of Israel, and they shall be my people; I will bring them from the north country, and gather from the coasts of the earth; I will say to the north, Give up, and to the south, keep not back:—bring my sons from afar and my daughters from the ends of the earth. And in those days, and at that time, says the Lord, though Israel and Judah have been driven and scattered, they shall come together, they shall even come weeping; for with supplications will I lead them: they shall go and seek the Lord their God. They

shall ask the way to Zion, with their faces thitherward, and say, Come, and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten; and watchmen upon Mount Ephraim shall say, Arise, and let us go up to Zion, unto the holy Mount of the Lord our God; for he will teach us of his ways, and instruct us to walk in his paths. That the way for this to be fully accomplished, may be prepared, the Lord will utterly destroy the tongue of the Egyptian sea, and with his mighty wind shake his hand over the river and smite it in its seven streams, and men go over dry-shod. And there shall be a high-way for the remnant of his people, which shall be from Assyria; like as it was to Israel when they came out of the land of Egypt.

And thus shall Israel come: not a dark corner of the earth shall remain unexplored, nor an island of the seas be left without being visited; for as the Lord has removed them into all corners of the earth, he will cause his mercy to be as abundantly manifested in their gathering as his wrath in their dispersion, until they are gathered according to the covenant. He will, as he said by the prophet, send for many fishers and they shall fish them; and after send for many hunters, who shall hunt them; not as their enemies have to afflict, but with glad tidings of great joy, with a message of peace, and a call for their return.

And it will come to pass, that though the house of Israel has forsaken the Lord, and bowed down and worshipping other gods, which were no gods, and then be cast out before the face of the world, they will know the voice of the Shepherd when he calls upon them this time; for soon his day of power comes, and in it his people will be willing to hearken to his counsel; and even now are they already beginning to be stirred up in their hearts to search for these things, and are daily reading the ancient prophets, and are marking the times and seasons of their fulfillment. Thus God is preparing the way for their return.

But it is necessary that you should understand that what is to be fulfilled in the last days is not only for the benefit of Israel, but the Gentiles, if they will repent and embrace the Gospel, for they are to be remembered also in the same covenant, and are to be fellow heirs with the seed of Abraham, inasmuch, as they are so by

faith—for God is no respecter of persons. This was shown to Moses, when he wrote—Rejoice, O ye nations, with his people!

In consequence of the transgression of the Jews at the coming of [the Lord, the Gentiles were called into the kingdom, and for this obedience, are to be favored with the Gospel in its fullness first, in the last days; for it is written, The first shall be last, and the last first. Therefore, when the fullness of the Gospel, as it was preached by the righteous, upon this land, shall come forth, it shall be declared to the Gentiles first, and whoso will repent shall be delivered, for they shall understand the plan of salvation and restoration for Israel, as the Lord manifested to the ancients. They shall be baptized with water and with the Spirit—they shall lift up their hearts with joy and gladness, for the time of their redemption shall also roll on, and for their obedience to the faith they shall see the house of Jacob come with great glory, even with songs of everlasting joy, and with him partake of salvation.

Therefore, as the time draws near when the sun is to be darkened, the moon turned to blood, and the stars fall from heaven, the Lord will bring to the knowledge of his people his commandments and statutes, that they may be prepared to stand when the earth shall reel to and fro as a drunken man, earthquakes cause the nations to tremble, and the destroying angel goes forth to waste the inhabitants at noon-day: for so great are to be the calamities which are to come upon the inhabitants of the earth before the coming of the Son of Man the second time, that whoso is not prepared cannot abide; but such as are found faithful, and remain, shall be gathered with his people and caught up to meet the Lord in the cloud, and so shall they inherit eternal life.

I have now given you a rehearsal of what was communicated to our brother, when he was directed to go and obtain the record of the Nephites. I may have missed in arrangement in some instances, but the principle is preserved, and you will be able to bring forward abundance of corroborating scripture upon the subject of the Gospel and of the gathering. You are aware of the fact that to give a minute rehearsal of a lengthy interview with a heavenly messenger is very difficult, unless one is assisted immediately with the gift of inspiration. There is another item I wish to notice on

the subject of visions. The Spirit, you know, searches all things, even the deep things of God. When God manifests to his servants those things that are to come, or those which have been, he does it by unfolding them by the power of that Spirit which comprehends all things always; and so much may be shown and made perfectly plain to the understanding in a short time, that to the world, who are occupied all their life to learn a little, look at the relation of it, and are disposed to call it false. You will understand then, by this, that while those glorious things were being rehearsed, the vision was also opened, so that our brother was permitted to see and understand much more full and perfect than I am able to communicate in writing. I know much may be conveyed to the understanding in writing, and many marvelous truths set forth with the pen, but after all it is but a shadow, compared to an open vision of seeing, hearing and realizing eternal things. And if the fact was known, it would be found, that of all the heavenly communications to the ancients, we have no more in comparison than the alphabet to a quarto vocabulary. It is said, and I believe the account, that the Lord showed the brother of Jared (Moriancumr) all things which were to transpire from that day to the end of the earth, as well as those which had taken place. I believe that Moses was permitted to see the same, as the Lord caused them to pass, in vision before him as he stood on the mount; I believe that the Lord Jesus told many things to his apostles which are not written, and after his ascension unfolded all things unto them; I believe that Nephi, the son of Lehi, whom the Lord brought out of Jerusalem, saw the same; I believe that the twelve upon this continent, whom the Lord chose to preach his Gospel, when he came down to manifest to this branch of the house of Israel that he had other sheep who should hear his voice, were also permitted to behold the same mighty things transpire in vision before their eyes; and I believe that the angel Moroni, whose words I have been rehearsing, who communicated the knowledge of the record of the Nephites, in this age, saw also, before he hid up the same unto the Lord, great and marvelous things, which were to transpire when the same should come forth; and I also believe, that God will give line upon line, precept upon precept, to his Saints until all these things will be unfolded to

them, and they finally sanctified and brought into the celestial glory, where tears will be wiped from the faces, and sighing and sorrowing flee away!

May the Lord preserve you from evil and reward you richly for all your afflictions, and crown you in his kingdom. Amen.

Accept, as ever, assurances of the fellowship and esteem of your unworthy brother in the Gospel.

THE EVENING STAR.

Star, that bringest home the bee,
And sett'st the weary laborer free!
If any star shed peace, 'tis thou,
That send'st it from above,
Appearing when Heaven's breath and brow
Are sweet as her's we love.

Come to the luxuriant skies,
Whilst the landscape's odors rise,
Whilst far-off lowing herds are heard,
And songs, when toil is done,
From cottages whose smoke unstirrd
Curls yellow in the sun.

Star of Love's soft interviews,
Parted lovers on the muse;
Their remembrances in Heaven
Of thrilling vows thou art,
Too delicious to be riven
By absence from the heart.

THOMAS CAMPBELL.

MISSIONARY EXPERIENCES.

BY PARLEY P. JENSEN.

One day early last fall, with my companion, Brother Jens P. Fugal, I left Nygaard Bon (Norway), going north. We visited houses and distributed tracts all day, and arrived that evening at *Guldvarket* (i. e., gold works). In that place Brother Fugal, while tracting the residence of a Professor Ashton, a mining expert, and who also had a wealthy Englishman staying with him, invited him to dine with them. He accepted the invitation on the condition that his companion also should partake of their hospitality.

I was at once sent for, and on arriving at the house, after a few moments pleasant conversation, we sat down to a sumptuous meal of salmon, tenderloin, pastry, etc. Our hostess sat at the table to entertain us, and while we were a little surprised at being treated so royally by such aristocratic people, yet we by no means lost our appetite for food *a la* English, but we proved our faith by our works. Well, our little social was all too soon ended. It was getting late in the evening, and as we had quite a distance to walk, we were compelled to leave Mr. Ashton's about half-past eight p.m. We left *Guldvarket* for *Tuttleedalen*, a place where we had the address of friends. We were told we would be able to walk the distance in about thirty minutes. We proceeded to climb the hill and entered the forest just as the shadows of night were beginning to envelop the country; but we hoped and thought we would be able to arrive at our destination before it became really dark, so we pushed on with all energy. On, on we went, but the path only became more dim and the woods more dense. At length my companion said, "We must be about there," and looking at his watch

he saw that we had been on the way over an hour; and now we had completely lost the trail. We then separated, each going in a different direction, yet we were unable to find either path or house. After about half an hour's futile effort to discover a clew to our whereabouts, we were forced to realize the fact that we were lost in the forest.

The smiling moon and the glimmering stars that usually lead the wanderer on his way, were that night so completely hidden behind dark, threatening clouds which filled the canopy of heaven—and promised at any moment to pour out their wrath on us in the form of a renowned Norse shower—that our surroundings were so dark that to see a yard ahead was an impossibility. At first we felt inclined to sit down where we were and await the coming of morning. However, on second thought, we deemed it inadvisable to become inactive, as the ground was wet and the night air quite chilly, and both of us being warm and perspiring from fast walking, we concluded the exposure would produce bad effects, therefore we continued wandering about among the trees and rocks in search of a way out—now crossing a swamp, leaping from rock to rock; now stumbling and falling into the slush and mud—now slipping and cutting our feet upon the sharp edge of a boulder.

Thus we wandered about till nearly midnight, when we concluded that we were doomed to spend the night in the woods, unless some power other than our own came to the rescue. At this point we knelt down and prayed earnestly to our Father in Heaven for divine assistance and guidance. After prayer, I said, "We had better tear down some branches from the trees to sleep on, and make the best of a poor situation." But Brother Jens said, "Wait a minute; I feel like going up in that direction" (pointing). He disappeared while I stood contemplating the unpleasantness of having to sleep in the cold forest, with a storm brewing at that, to say nothing of the little reptiles which might come to plague us. I was aroused from my reverie by the cheerful voice of Brother Fugal, shouting, "Come here." I immediately followed his footsteps. On meeting he said, "Listen," and after a moment of quiet, sure enough we distinctly heard in the distance the barking of a dog. We were not long in deciding to follow in the

direction from whence the sound came, because we reasoned that where the dog was there most likely perhaps we would find people.

After walking and stumbling for about an hour in the direction of the sound (hearing the barking at regular intervals), we at length came out on the top of a hill, and there before us stood the hamlet all wrapped in darkness, and quiet as a deserted village. We soon scrambled down over the rocks and fences until we came to a neat farm house. We realized the precariousness of prowling around on people's property at so late an hour, but necessity made us brave. Reaching the door, we knocked. A voice said, "*Varsagode*" (i. e., if you please), and we entered, Brother Jens explaining our situation. Then a kind-looking lady came from the next room with a light, and made some little expostulation about having nothing good enough for us; but we answered her that we would be thankful for anything. She then gave us refreshments, after which she escorted us to the hayloft, where she had a vacant bed, decked with dressed sheepskin robes. We of course remarked that that was *meglt godt*. She bade us good night, and being foot-sore and weary, we at once retired. But oh! what had become of our faithful guide, the dog? We never heard a sound of him after emerging from the forest. Another rare thing: the storm held off until we were located in our haven of rest; but then, yes, as soon as we were fairly inside, the elements broke loose in a terrific storm, which raged fiercely all night and the following day. What the result would have been to us had we remained in the woods can better be imagined than spoken. But we were too tired to give the subject much thought. We just called it "an act of special providence," and bowed to him who rules all things, and humbly thanked him for his kindness and goodness. Then we were soon asleep, and sleep was never sweeter than that night in our snug, little bed amid the aromatic odor of the newly-mown hay.

A WORD WITH YOUNG MEN.

BY FRANKLIN D. RICHARDS, PRESIDENT OF THE COUNCIL
OF THE TWELVE APOSTLES.

[The following advice to young men is taken from a discourse by Elder Franklin D. Richards, delivered during the late Annual Conference of the Church. That we publish it in the ERA—with the special approval of the author—is sufficient evidence of our appreciation of it; and we heartily commend it to our young men as the best possible instruction and encouragement that can be given them. —*Editor.*]

In speaking concerning the people at the present time, there is one important feature among us of great concern. That is, there are so many young men and young women who are of marriageable age and who ought to be taking seriously into consideration the importance of uniting themselves together properly, and commencing to build up families and to make homes for themselves, thus becoming persons of value and worth among the Saints in the latter days. If I could speak into the ears of a host of young men, I would say to each one of them, Look around you, my young brother, find a young lady who is waiting for you to come and offer to take her to wife—some faithful girl, who is dutiful and obedient to her parents at home; who has been taught to work and to relieve her mother, and who feels a spirit of ambition and energy to take hold of life. Do not wait till you have got enough money to make a home and to store it with all the comforts of life. You that are studying upon that point, let me cite to you a case that occurred just over the river here a little while ago. A couple had got some

land, built a house, had it nicely furnished, cupboards well stocked, a fine cow in the stable, and everything prepared for housekeeping. They went away to get married, and while they were away their home was broken into and devastated, so that when they got back they had no home to go to.

I want to tell you, if you have no home, ask the Lord to bless you and open up your way to make one. Go out and get a piece of land somewhere. There is plenty of land to be got in different places around. Young men, take this matter into your hearts, and consider how you will feel when you are seventy or eighty years of age, if you are blessed to live that long—and you would feel terrible if you had a witness that you would not. Think how you want to be found when you are that age. You want to see your children and your grandchildren come around you, to bless and comfort you, to eat and drink at your table, and to make you feel that you have a generation planted in the earth. Now, it is going to take some years to do this; but if you will get a good, honest-hearted girl, unite with her and plight your troth at the altar of the Lord, in his holy house, and let him seal your hearts together, and then go into this labor of life and make a home together, you will begin to be happy.

I remember, as if it were only last week, when I married and hired a room, in which my wife and I began housekeeping. Our wants were but few; our means very limited; but we had enough to eat, to be comfortable and happy with each other. I remember the first time I bowed down to pray by that fireside that I had hired to live by. I tell you I felt nearer like a man than I had ever done before in my life. When I was a single man, traveling around as an Elder, I had either to find friends or to make them; for it is the business of the Elder to make friends if they do not find them ready made. I used to think sometimes that maybe I was in somebody's way; and when I was ill or afflicted, certainly I was dependent upon somebody's kindness, and I generally found it. But I did not feel that strange way in my own hired house.

Now, my good young brother, to whom I am talking now, you want to become a man among men; you want to become an Elder among the Elders of Israel; you want to have a wife, and a home,

where you can concentrate all the comforts and happiness of mortal life, and where you can have the fulfillment of the promise that where two or three are agreed as touching anything it should be granted to them. I remember how we used to pray that the Lord would grant unto us that we might have children who would be kind, and dutiful, and obedient, and who would love him and walk in his ways. The Lord gave us such children, too. That is the way we felt when we called upon the Lord and asked him for every blessing that we needed. So we worked our way along as best we could. The Lord helped us and steadied us, until when we had to leave Nauvoo we were able to leave a nice, comfortable brick house, a garden and lot that we had bought and paid for, all fenced and cultivated.

Then again, when the Prophet Joseph was killed, the question was, how shall we finish the temple? I recollect well that Elders were sent out through the Churches to gather means for this purpose. I was sent to Michigan. The thing was, that temple had to be finished or we could not go and get our endowments and learn the things that had been kept hid from before the foundations of the world. What was to be done? When we got back the Presidency called us together and told us the thing as it was. I recollect distinctly that one after another came forward and offered everything he possessed to finish that temple, and I was thankful that I could count one among that number. Of course, things are different now to what they were then. But this is what the young man wants. If he has the holy faith of the Gospel, he has within him the elements of a kindred and friends, and power to be a man among men. A Saint among Saints. O, what a blessing it will be to you young men when you get to be old, to feel that you have a righteous race around you, who will try to carry out your will and pleasure after you are gone! You must consider, my boy, that your life is not all of today, tomorrow, this year or next year. You are but making a start here to obtain that life and immortality which is revealed in the Gospel, and to stand at the head of a righteous race. Father Abraham lived to be a hundred years old before he got a boy, and see what the Lord has made of him! His name, his seed and his generations are here, and his

blood is in you. The promises that were made unto him and to his son Isaac, and then to Jacob, have been renewed upon your fathers and the faithful in these last days. Rise up and take hold of them. They await you.

Speaking of my own case, I recollect well how, as we got along there came a time when we needed some consecrated oil. I took a bottle of oil to President Young in Nauvoo, and asked him to consecrate it. He did so; and said he, "The next time you want a bottle of oil consecrated, do it yourself." This is the way a man develops. He comes to be a father, and he needs to prepare himself to assume the responsibilities of the position, that he may bless his little children as they come along, and consecrate the oil if need be. I remember it struck me all over when the President told me to consecrate the oil. Could I do it? Would the Lord hear me? Well, he told me to do it, and I did it. So step by step we go along in the work of the Lord.

I recollect the first time I went to stop with President Young. When it came to prayer time, he asked Brother Franklin to pray. I was but a boy, and I turned to him and said, "President Young, I would rather you pray; you can pray better than I can." "O, well," said he, "you can pray well enough; you try it." So I knelt down and prayed the best I could. Thus we have to prepare ourselves and be ready for every duty as we go along. I wish that some of these boys who are among us, scarcely knowing which way to turn or what to do, would just brace up and do what is right, let the consequence follow; and, as your fathers have done, go and try to be somebody and do something that shall be worthy for both you and your children to remember.

All these principles are important; and if the young folks sensed their importance I know there would not be so much carelessness as there is. You want to go into this union that I have been speaking of with a determination of purpose to bring to yourselves the pleasures and exaltations of the future life, bring back the pleasures and blessings of the former life, enter into the fullness of that life which is eternal, and take hold on the things of God, as if you meant to be men and women of God. Remember the pathway that some of your fathers and mothers have had to

travel to get where they are today. Think of your condition as it is today. The chances for you to get and make homes now—why there is no comparison to what they were when we were in the States. There is no possible chance for you to have to pass through the severe, rugged and trying scenes that many of your parents have had to pass through to get to this place and make Utah what it is today. Then be brave, and strike out in that which is manifestly your duty to do.

The first thing we have any account of our Father commanding Adam was to multiply and replenish and subdue the earth, and take dominion. And that same saying is just as applicable now to all good Latter-day Saints in this new part of the world as it was when it was first given to Father Adam. I really do wish that it could be sensed and acted upon more generally. We should live by every word of the Lord and every principle of truth that is given to us.

THE MORNING STAR.

Day's fair and solitary handmaid! bright
Thou lingerest long within the silent sky;
When all thy sparkling kin have left thy sight,
And wandered to the palaces on high:
Thou seem'st like herald sent upon his flight,
To bid the morning lift his heavy eye,
And give one farewell to departing night.
Life wakes within the world, and from his sleep,
The sun salutes the waters; on the shore
The little sportive billows rise and leap,
As if to kiss the sea-birds flying o'er—
Their whitening bosoms sighing 'neath the steep.
Nature now leaves her flowery bed in mirth,
And, hand in hand with Light, walks laughing o'er the earth.

D. MOORE.

GOSPEL STUDIES.

THE REALITY AND SIGNIFICANCE OF HEAVEN AND HELL.

BY PROF. N. L. NELSON, OF THE BRIGHAM YOUNG

ACADEMY, PROVO.

III.

The reader who has followed previous articles of this series may well be pardoned if he stopped to exclaim, "What is he trying to get at!" In order that my conclusions may be the better understood I beg leave to bring forward, in brief, some of the considerations set forth in my last paper.

1.—Heaven as a reality may appeal to the mind (a) from a consideration that something in the heart of every natural man whispers of a hereafter; (b) from a fervent faith in revelation, which declares there will be a future state; and (c) from a close scrutiny of the tendency and direction of the earth and its inhabitants, which seems to be progressively toward a higher and better state of things. It is on the last consideration that this study of Heaven and Hell is made.

2.—The Heaven and the Hell here considered are not the impossible creations of the revivalist, but the natural evolution of forces now at work on the earth; causes and effects such as man is familiar with, reaching in an unbroken chain from this middle state in either direction—to eternal bliss or endless confusion.

3.—In studying man's progress towards Heaven or Hell, our

land-marks must not be externals, i. e., dress, occupations, customs, form of government, etc., since these vary with every exigency; but internals, i. e., the eternal principles which express themselves now in these externals now in those, but beneath all changes, remain themselves unchanged.

4.—Heaven so considered is best defined as harmony with the universe; and degrees of Heaven signify merely approaches to perfect harmony. Hell on the other hand may be defined as discord with the universe. It also has degrees, as the confusion increases.

5.—God's purpose is to bring all His creations into this harmony. Creations which have no will, (e. g., the earth with its mineral, vegetable, and animal kingdoms,) are being shaped toward this harmony by the Divine will; man, having a will of his own, may or may not choose to conform to his harmony, i. e., he may go to Heaven or Hell as he elects.

6.—Harmony in earth conditions takes place as fast as earth—objects, including man, are permeated with the essence which fills the universe, and which constitutes its oneness, homogeneity, or integrity.

7.—This essence is variously known, according to the point of view we take, as Truth, Light, Harmony, the Spirit of God, the Holy Ghost, the "Infinite and Eternal Energy whence all things proceed" (to adopt Spencer's phraseology.)

8.—To the mind of man this Truth, Harmony, or Oneness, finds its expression in law. The harmony of the universe is variously known, according to the side of our nature to which it appeals, as natural law, physical law, intellectual law, social law, moral law, or spiritual law.

9.—Whoever obeys law is making his own nature conform to the harmony of the universe, and is therefore preparing himself for Heaven. It matters not what the law may be called—hygiene physiology, ethics, religion—the only question being, Is it a law of the universe? If so it expresses the harmony of the universe by so much, and whoever obeys it partakes of that harmony.

10.—All intelligence, "comes from the Father of Lights;" but as to the manner in which it enters our minds we may distinguish truth as direct and indirect: direct, as when we get a testimony of

the Gospel: indirect, as when we gather it through the medium of our senses.

I attempted to make this last thought plain by the analogy of sunlight: direct, it is pure white light; indirect, it varies from pure light in a thousand tints and hues, according to the surface that reflects it or the medium that refracts it. So of truth: it is more or less colored from the multiplicity of the objects in nature which reflect it and the imperfection of the minds which receive it.

It is well-nigh impossible to get absolute truth respecting any complex idea, (as for instance, whence man came, why is he here, and whither he goes after this life,) from the correlation of facts gathered by the perceptive faculties and elaborated by human reason; at least it would be as difficult as to recombine the thousand colors of nature in such proportion as to get pure white light again.

If therefore our attaining the goal of Heaven depended solely upon the oneness and harmony which our poor outward senses should detect, we might well despair of ever reaching it; but if we had direct truth for daily comparison with indirect truth, as we have direct sunlight with which to compare the off-color of indirect sunlight, heaven would by no means be an impossibility. Such conditions of truth-perception I believe to be possessed by the human race. Setting aside revelation, which must be truth direct if it be truth at all, I believe that nine-tenths of the harmony which is shaping mankind for the heaven-state, comes as a direct, intuitive inflow from the ocean of truth, the universe. Of such origin are the burning messages of poets, prophets, and reformers—yea, of every great soul whose work unifies rather than scatters mankind.

But my last article closed in the midst of a consideration of the indirect ways by which man is preparing himself for Heaven. Attention was called to the wonderful increase of knowledge during our century on almost every conceivable subject. In so far as this knowledge represents science—that is so far as it records Law—it represents material for heavenizing earth-conditions; and to the extent that people live by the harmony which this mass of knowledge represents, to that extent are they actually accumulating Heaven within themselves, i. e., removing the friction be-

tween themselves and the universe. Is not this actually what is taking place? Do not mankind today see eye to eye in ten thousand particulars (and a proportionate resultant of generals) about which there was either complete ignorance or blind strife three hundred years ago! And is not the circle of unity growing wider and wider as men perceive truth-relations between things hitherto counted antagonistic?

Last year Victoria celebrated a reign of internal peace covering half a century. In so far as one human being could contribute to so glorious a record, England's Queen has no doubt done her full duty. But a jubilee of national unity results not from the supremacy of rulers, however gifted, but from the supremacy of ideas. Victoria's reign, like her name, symbolizes the triumph of truth—the saturation of her subjects by just that knowledge whose effect is civil harmony.

Such an unbroken stretch of national fraternity makes it easier to believe in the reality of Heaven. Conceive Victoria's reign prolonged for ten thousand years—a very short span compared with eternity—and conceive her subjects possessing themselves, by theory and practice, of truth at the accelerated ratio which seems to be the history of truth-getting. Would there not be, here and there, beings fitted for some of the lower degrees of Heaven? Nay, would not the average intelligence of the nation be fairly good material for a kingdom that would seem Heaven by contrast with the best in the kingdom today? If it would not, put the trial period at one hundred thousand years—time is immaterial when measured against eternity. The point I make is, given time and opportunity for truth-getting, a being constituted as man is could eventually get control of self, subordinate self to principle; in other words, place self in harmony with the universe; and a community of such beings would be Heaven.

But is not this in fact what every being born to earth has, or will have, the privilege of doing—that of acquiring truth not only for ten thousand or a hundred thousand years but for all eternity? Granted the immortality of the soul—with attributes as at present constituted—and how can any one escape believing in the reality of Heaven in some degree, even though he disbelieve in any other method of truth-getting than that which I have called indirect?

I say in some degree; for while it is clear that a community which shall succeed in conforming to all laws and truths discoverable by human research, would eventually live in Paradise compared with present earth conditions, it is equally clear they could never attain to the perfection of our Father in Heaven. Indirect methods of truth-getting do not serve mankind equally for progress on all sides of his complex nature. A little reflection will make this fact self-evident.

Psychologists hold, or have held until lately, that man can know nothing save what has come to him through his powers of observation or been evolved by thinking. They also maintain that thinking is limited to materials stored up by the senses. Should this view prove to be correct, what field of truth would be likely to yield the most prolific harvest? Assuredly the field of matter, this being ideally fitted to man's perceptive faculties. And such is actually the harvest. Knowledge of the earth and of earth-forces has far outstripped all other kinds of knowledge. Indeed, if we had pushed the discovery of divine harmony as far in all directions as we have in the natural and physical sciences, we should now be very nearly ready for the Millennium.

What is the result of this unprecedented accumulation of material knowledge? The reply is, a marvelous conquest of natural forces, and with it a tremendous power of producing what is needed for the material welfare of man.

But how has it affected the social status of mankind? "The poor ye have always with you." Are the masses better off for this wide discovery of natural law? No; there was perhaps a greater average of social well-being before machines took the place of men. What is the difficulty? Simply this: man cannot discover social law with the same certainty that he can natural law. It requires infinitely keener powers. In sociology therefore we are centuries behind. We have learned how to produce, but we have not learned how to distribute. If our social problems were solved as well as our natural problems, we should already have reached the stage in heaven-making when we should have no further use for war. Indirect truth-getting serves us but badly in the social world. It is on the social problem—on the thousand relationships of man to man and man to woman—that we need the direct light of Heaven.

What of our intellectual problems? Some of these we have solved well, others ill. Among the latter are questions that involve our whole educational system. Is not the world in turmoil as to what should be taught to children? Direct truth is needed to correct the obliquities of indirect in this field also. We may or may not be further along the road to Heaven intellectually than we are socially; but we are far behind the point we have reached materially, and for the same reason as given above. Intellectual problems do not present such easy sequences as do causes and effects in the natural world. We need therefore the guidance of the Spirit of truth to supplement or correct the findings of natural research.

And if this be true of the social and intellectual world how much truer still of the moral and spiritual! The essence of the moral law is justice—the doing unto others as we would be done by. “Others,” in Christ’s expression of the law, stands not only for mankind, but for animals, plants, even the earth on which we dwell. Man therefore comes daily into contact with the moral law by every thought, word and act of his life: by the relationships growing out of family, business, social, or political ties; by the treatment he accords to domestic animals, birds, and even the snail that crosses his path; by the cultivation or neglect of plant life on which we depend for sustenance or pleasure—all these involving the question of right or wrong, justice or injustice. Moral obligation is as inseparable a part of the thoughts and acts of man as warmth is of the sunbeam or wetness of the dewdrop. He cannot escape change of moral status from day to day—either in the direction of harmony with the universe or of discord—save by doing nothing and thinking nothing; and even such refusal would involve the question of justice to himself.

From indirect methods of study man can learn divine law but slowly in the field of morals. If his mind be filled with moral conceptions he can perhaps find example and proof enough from nature; but without such conceptions, his powers of discrimination are not keen enough to deduce moral law by mere observation and reflection. Indeed, in nine cases out of ten, acts involving moral growth, do not admit of time for intellectual analysis; they must be decided on the instant; they are consequently decided rather

by a feeling of what is right and fitting, than by a conscious intellectual operation. Now this feeling of what is right—call it instinct, conscience, or what you will—is precisely what I mean by the direct inflow of truth or harmony from the Conscience of the universe. It is not possible to grow into moral unity with God, save as this Conscience becomes our conscience.

Need I discuss the impossibility of growing into spiritual harmony with the universe by the rigid cast-iron methods of modern science—methods which distrust all avenues of light save those of the outward senses? We may, indeed, find through those senses abundant proof in nature of the genuineness of the spiritual harmony which has flooded our souls; but without that flooding direct, that intuitive perception of spiritual relations—the sublimest chords of harmony in our nature would never be set vibrating; that part of our being which links us most nearly to God, would lie dormant forever.

To sum up then: Man is placed on the earth with faculties specially shaped and adapted to the indirect discovery of truth. This fact is proof enough that he must follow indirect methods assiduously. But it is no proof that he should neglect direct methods. By the first he is able to get a wide knowledge of law in the material world. The method begins to fail when used to search out intellectual laws, and becomes progressively less certain as a guide in the social, moral and spiritual realms. With it alone man might reach a Paradise beyond comparison with even the most ideal conditions now on earth, but he could never reach Heaven conceived as the place where God dwells. But with both methods—direct truth to interpret indirect—he could reach Heaven—even the state which represents the fulfillment of Christ's injunction, "Be ye perfect as your Father in Heaven is perfect."

Here then is my conclusion: Heaven is a reality to me because I know—absolutely know—that both these methods of gaining truth—of putting self in harmony with the universe—are within the reach of man. "Seek and ye shall find, knock and it shall be opened unto you."

The reality of Hell follows as a corollary of the reality of Heaven. If the development of harmony in man leads progressively to eternal bliss then the accumulation of discord leads progres-

sively to eternal damnation. Both conditions are potential in every human life. A small arc of Heaven and a small arc of Hell are both plainly visible in earth-conditions to whoever will open his eyes. In either case the circle grows larger for each of us according to the way we live; for let us be assured of this fact: we make our own Heaven or Hell. There is no mystery about the matter; the principles operating in daily conduct are shaping our lives for eternity.

ASPIRATIONS OF YOUTH.

Higher, higher will we climb
Up the mount of glory,
That our names may live through time
In our country's story;
Happy, when our welfare calls,
He who conquers, he who falls.

Deeper, deeper let us toil
In the mines of knowledge;
Nature's wealth, and learning's spoil,
Win from school or college;
Delve we there for richer gems
Than the stars of diadems.

Onward, onward may we press
Through the path of duty;
Virtue is true happiness,
Excellence true beauty,
Minds are of celestial birth,
Make we then a heaven on earth.

Closer, closer let us knit
Hearts and hands together,
Where our fireside comforts sit,
In the wildest weather:
Oh! they wander wide who roam
For the joys of life from home.

MONTGOMERY.

A WORD TO YOUNG LATTER-DAY SAINTS.

BY THE LATE GEORGE GODDARD.

“He being dead yet speaketh.”

[Some weeks before his demise, the late Elder George Goddard was invited to write some word for the ERA. This he did, but by some inadvertence his paper did not reach the hands of the Editors of the ERA until a few days ago, and we now take pleasure in publishing it. As one reads it recollections of the kind spirited old man who labored for so many years, and so faithfully for the triumph of the principles he here admonishes the youth of Israel to observe, are brought back. To our young men, to the middle aged and even to the aged, we say listen once more to the pleadings, admonitions, and words of encouragement of Brother George Goddard.—*Editors.*]

It has been my privilege and duty for over thirty years to publicly talk to many thousands of Sunday School children throughout Utah and several surrounding states and territories, and in doing so, I have used simple language that all could understand my meaning.

I have been requested to write something for the ERA for the benefit of the many thousands of Mutual Improvement members, who read its pages. I scarcely know just where to begin to make it interesting and profitable to you. I will suppose, however, that you have been a member of the Church several years, and lately united yourself to the Mutual Improvement Associations. This is a good beginning, and if I can say a few words to you by way of encouragement, I shall be so glad, because everobody likes to be encouraged when they are trying to do what is right.

First as a member of the Church, having been baptized for

the remission of your sins, and the gift of the Holy Ghost conferred upon you by the ordinance of confirmation, you start out as a disciple of our Lord and Savior Jesus Christ.

“You must not forget to pray
Night and morning every day.”

Always try to be on hand at family prayer, with father and mother and the rest of the family. Never refuse to ask a blessing on the food, or engage in family prayer, when asked by your parents. Be strictly honest and never steal anything. Respect and honor your Bishop by being punctual at his ward and fast meetings. Keep good companions and avoid bad ones. Every dollar you earn pay one tenth as your tithing, and don't forget the poor on fast days, if only a trifle. Never forget your tabernacle and quorum meetings. By observing these things, you will be regarded as a member of the Church of Jesus Christ, in full fellowship. No matter what ward you may live in, any Bishop will be proud of such a member, and any blessing within his reach he will always deem it a pleasure to impart to you. To be such a member would be far more desirable and a far greater honor, than to be a son or daughter of any king or potentate on the earth. I have only referred to a few of the duties and privileges that all Latter-day Saints are entitled to, and in carefully reading them over, one by one, please compare them with your own daily habits, and if reminded of some delinquency or neglect, repent and reform, and keep correcting and reforming until you become perfect as “your Father in Heaven is perfect.”

I am reminded of one more important item that I must not forget to mention under this heading, because it has absorbed so much of my anxiety, prayers and teaching for so many years past. I mean abstinence from the use of tea, coffee, beer, wine, liquor and tobacco, which all Latter-day Saints should strictly observe, especially at weddings, festivals, bathing and pleasure resorts, so that your example may be always telling on such occasions. All the inestimable blessings of our Heavenly Father, couched in the “Word of Wisdom” and promised to all Saints who remember to keep and do these sayings, walking in obedience to the commandments, are within the reach of the many thousands

of the growing youth of Zion, of both sexes. Therefore let it be the determination of every officer and member of all Mutual Improvement Associations, to start with the New Year of 1899 as strict observers of that wise and reasonable requirement of the Gospel. Let the effort be at once made to effect a mighty reformation among the youth of Israel.

Let the echo reach the head quarters of Zion from every stake and branch of the Church throughout the world, that at the opening of the millennial year of two thousand, there are over one hundred thousand youthful Latter-day Saints living in strict harmony with the mind and will of God.

By thus living, a mighty future awaits you, not only on this continent, but throughout the nations of the earth. God will give you power and influence among the most refined, and enlightened statesmen of the present day, and by your self-denying example, you will become saviors upon Mount Zion.

And that God our Heavenly Father may carry conviction to the hearts of every one who reads these few lines, and prompts them to carry out the same in their lives, is the sincere desire and prayer of

Your aged brother in the Gospel,
GEORGE GODDARD.

GROUNDWORK FOR GOVERNMENT AND LEADERSHIP.

BY BISHOP CHRISTIAN A. MADSEN.

III.

DISCIPLINE.

"As the Father gave me commandment, even so I do." (Jesus, John 14: 31.)

According to divine discipline, and in the premises and introduction to the science of government and leadership, the Son, the great Master of Nazareth must be acknowledged as the ideal executor and perfecter of unfailing discipline; and that in all his practice known there is to be found a perfect affirmation of the same; the Church with its gifts and powers from on high bearing witness to that effect. Therefore, the candidate for true government and leadership will follow the great prototype; and in the office of the great high priest, Melchizedek, he will exercise the authority, and accept the responsibility of that great office to the best of his ability, unswayed by wrong motives and with unerring discipline.

The iron discipline of divine government and leadership is peremptory; nevertheless it not alone extends the time of training in keeping with the students' ability to advance, but it also watches with the utmost gentleness and tender care, every approach to the soul of the free agent, to nourish the immortal germ of individuality, inherited from immortal parents.

As far as our frail scrutiny reaches, the great Nazarene always proved his divine calling, both before his stay in the wilder-

ness and after his return, and as he testified: he always did as he had seen his Father do; and his Father manifested his approval of the Son, with celestial order and discipline, both at the river Jordan and afterwards on the mount. And the Son proved his mastership in discipline from the first until at Calvary. And no mortal being could stand test as he did; both before and after his initiation; for instance, at the river Jordan, when calling for baptism, he named it "to comply with, or fulfill all righteousness"—as a perfect disciplinarian.

In his dealing with the Jews, it was their great misfortune, being steeped in sin and unrighteousness, that the Lord had temporarily forsaken them, as it appears, they could not be initiated, and they did not know their Lord and Master. They had transgressed the laws, changed the ordinance, and broken an everlasting covenant. Had they been able to break the incognito of the Savior they would most likely have desired to make him their king. But as it was they were doomed, most of them, to destruction; and a remnant miserably to be scattered, as a standing reminder to the nations of how terrible it is to fall as reprobates into the offended and avenging hand of their God and Master! He permitted them to slay his body, appointed again to be raised up in order to atone for, and settle the account of fallen man, with eternal justice, and at the same time, when he opened the door to the resurrection, he let judgment fall on a forlorn people, the Master himself paying for them and all mankind the eternal price of atonement. Only through the exercise of such perfect, all-enduring discipline could be made manifest divine evolution, in both handling forfeited earthly existence, and provide for their restoration in time to come, for a morally bankrupt and woe-begone people.

At Mount Sinai, Israel once before were offered the privilege of initiation, on certain conditions; but the discipline and obedience were not there; they declined, and were put back under the government and leadership of a Mosaic dispensation; but under which they also failed to come to the stipulated conditions of discipline.

The necessary training and discipline to be acquired in obtaining initiation, consecutively must necessarily be of a character that the pupil can not know the end from the beginning of the

same (John 14: 30); hence a given attachment to such discipline, to cause submission to the necessary training, is a needful adjunct to attain acceptance in the high school of Israel. There is therefore within or connected with this grand training, in many instances, under divine protection and mercy, such a thing as being imbued with an inclination—a desire to be under this divine discipline and influence, a congeniality with, a prophetic longing after what is faintly in view: to reach the goal, an inspired promise of blessings to be obtained, by which the disciple joyfully submits, humbly and intensely, in fear of missing the opportunity, in fasting and prayer seeking God for light and strength. In this the high school of the gods, the children of the promised seed, are to be found the most apt scholars, humble, obedient and well disciplined. While the mixed blood and its untutored beginners in the school of Israel are the unfortunate ones, generally coming out deficient.

To conclude, pure harmony can not be related to anything less than eternal truth; and as purity and harmony are qualities of good music, for instance, awakening memories from heavenly mansions, during the first estate, likewise the Holy Spirit; its resonances from heavenly spheres, drawing the attention of inspired listeners, to the seraphic strains of heavenly music (as was heard by hundreds of people in the Manti Temple) its influence on souls ready for initiation, refines and purifies the candidates longing for victory over sin, and striving for perfection. When in this state the free agent returns from the cleansing sanctuary, if enduring faithfully, will advance and improve his qualifications and discipline for initiation into divine government and leadership.

Correct understanding then, of events in their more or less manifest connected links, of the past, present and future, necessarily require communion with, and submission to God's living oracles. There never was, is, or ever will be, any true, successful and enduring government and leadership, without conforming to this fact. And such is the iron discipline of divine evolution, that the great Master never acknowledges governors nor leaders of the people, without the voice of the prophets sanction their acts.

And the true prophets will know their Master, (John 15: 15,) being his initiated friends. But to all not initiated, under his discipline, he remains incognito. (John 14: 17.)

EDITOR'S TABLE.

Before this number reaches our readers the Annual Conference of the Young Men's Improvement Associations of the Church will have met and adjourned. At that conference Lorenzo Snow will have been sustained as the General Superintendent of all the Young Men's Improvement Associations in all the world. The editors of the ERA have taken advantage of this event to publish a beautiful half-tone engraving of our new Superintendent, and also a Life and Character sketch of him, by our esteemed brother, Nephi Anderson. The engraving is a most excellent portrait of our beloved Superintendent and doubtless will be prized by many thousands of the members of the Associations who have never had the privilege of a personal acquaintance with him; and it is believed that the Life and Character sketch will be an inspiration to thousands of our young men, whom we trust will emulate his virtues and his life of activity in the service of the Master. God bless him.

WHAT VERSION OF THE BIBLE TO BUY.

We are frequently asked the question by Mutual Improvement officers and members, and young missionary friends, "Which is the best version of the English Bible to purchase?" It is not easy to an-

swer the question satisfactorily, as there are so many versions of the Bible now published, and all possess such points of excellence that it is a question which resolves itself very largely into a matter of individual taste.

The Bagster and Oxford Sunday School Teacher's Bibles have long stood as standard publications for the student of the Jewish Scriptures. Other publishing companies, however, are rapidly pushing to the front and paralleling the excellent productions of both the Bagster and Oxford publishing houses. Among these may be mentioned the Nelson Teacher's Bible, published by Thomas Nelson and Sons, New York, and also the International Teacher's Bible, published by the International Bible Agency of New York.

All these houses publish what is known as the "Authorized Version of the English Bible;" that is, the English translation of the Holy Scriptures, commonly known as "King James' Translation," because translated under the patronage of his majesty, King James I., of England, early in the seventeenth century. So acceptable has this translation of the Jewish Scriptures proven itself to be among English readers, that it has held its own so far, despite the more recent translation of the scriptures by a conjoint committee of English and American scholars; and it is today the common Bible of the English speaking races, and as such we do not hesitate to recommend our friends in purchasing Bibles to continue to buy copies of the authorized version published by all of the respective houses named above.

The Bibles published by these various houses being in each case the "Authorized Version of King James," the question "which version it is best to purchase," is reduced to a matter of indifference so far as the worthiness of the English version of the Bible itself is concerned; and resolves itself largely into a matter of individual taste as to size of the book, type, quality of paper, and the amount of money one is able to expend in gratifying his taste in such a purchase. Whatever of difference exists, making one or the other of these versions of the Bible preferable, mostly depends upon what are called "Helps to the Study of the Bible," which are now bound up with the Bible itself in all Teacher's Bibles (and we suggest that no other than Teacher's Bibles be purchased), and which comprise nearly as much matter as the Bible

itself. Research in Bible lands of late years has brought very much material to light tending to confirm the historical correctness of Bible history; Bible description of customs, location of ancient cities; Bible topography, geography, geology, etc., etc.; and these subjects, together with articles on Jewish worship, feasts, money and coins, weights and measures; a history of the various books of the Bible, together with a history of the canon of Scripture and the account of various English versions of the Holy Scriptures, together with chronological tables, pronunciation of proper names, harmonies of the New Testament, general index, concordance, maps, engravings of pottery, and specimens of ancient manuscripts and coins—are all set forth elaborately until this addenda to the various versions of Teacher's Bibles named above, constitute an elaborate library of Biblical information, and throw a flood of light on the Bible proper, and increases immensely the student's interest in this world's Book of Books.

Which edition affords the most useful help to the Bible student would be difficult to determine; of course each publishing house claims for its own production the palm of excellence, but certainly any one of the above named editions contains enough matter to be of very material use and interest to the Bible student. One feature that has lately appeared in some of these versions is bound to become popular; that is, the publishers are issuing what is called the "Self-pronouncing Bible," that is, the more uncommon proper names are divided into syllables and the syllables accented every time the word appears, and when one takes into account the very great defects in the pronunciation of Biblical names, this plan—this "self-pronouncing Bible"—is bound to become a great favorite. In the Nelson Bible we observe that the publishers combine a concordance, dictionary of Bible names, and a subject index all in one department. The words in the concordance, the proper names and the subject index are shown by different kinds of type; so that it must be said that this concordance is made the most extensive within the least possible amount of space, and that, of course, in Bibles for missionary use, is a very desirable advantage.

It will be seen from these remarks that we still have not said which is the best version of the Bible to purchase, further than to say, get a Teacher's Bible of the "Authorized Version," issued by

either of the publishing houses referred to in this writing, and obtainable at all our book stores.

THE ARTICLES OF FAITH.

A SERIES OF LECTURES ON THE PRINCIPAL DOCTRINES OF THE CHURCH
OF JESUS CHRIST OF LATTER-DAY SAINTS, BY DR.

JAMES E. TALMAGE.

This book of some four hundred and ninety pages of matter, the latest addition to religious home literature, is composed of twenty-three lectures on the thirteen Articles of Faith, with an introductory lecture on theology in general and on Joseph Smith the Prophet. The greater number of these addresses were originally delivered before the theology class of the Church University and other Church organizations engaged in theological study. In arrangement of subject matter and size the work is issued on the plan of *Roberts' Outlines of Ecclesiastical History*, conveniently paragraphed, with side-heads, and copious notes at the close of each chapter. The review questions for each lecture, however, for class work exercise and review, are inserted in an appendix and followed by a useful subjective index. The addresses are presented now in this form by request and appointment of the First Presidency, thus making the volume practically official, the object being to have it used as a text book in the various educational institutions of the Church. The discussion of the Articles of Faith gives the well-known author a first-class opportunity to present the leading principles of the Gospel as taught by the Latter-day Saints. He does it in a most readable manner. In the treatment of the subject the author has succeeded admirably in setting forth a smooth and plain statement of facts and doctrine in the history and belief of the Latter-day Saints, such as will find ready

acquiescence with the believer, because of the spirit of simplicity and truth in which it is made; and, on the other hand, because of its freedom from aggressive argument, will elicit but little opposition from unbelievers. As a text book in the hands of theological teachers, it will prove one of the most useful works in the Church. The scope of investigation has been very extended, and the best facts and thoughts from contemporaneous works, and from the Holy Scriptures, bearing upon the subject in hand, have been selected, condensed, and interwoven, until every page is a rich depository of information, with numerous indices pointing to the extensive fields from which its choice kernels have been gathered.

The book is perhaps the freest from errors in print of any of the Church works, but this typographical perfection is unhappily marred by the very awkward and inartistic arrangement of the preface and list of "contents."—E. H. ANDERSON.

REFORMATION BY RELIGION.

One reason the world is not reformed is because every man would have others begin the work and never thinks of himself.

Everyone must be struck with the great variety of methods advocated for the reformation of the world. They are as numerous as quack remedies for catarrh, cancer or any other chronic ailment that flesh is heir to.

One class of reformers build their hopes of success upon the suppression of immorality through the agency of the state; through the enactment and stringent enforcement of the laws for suppressing all forms of immorality. They would make men honest, temperate and chaste by legislative enactment. If this is not attempted directly, it is indirectly. It is assayed by making laws to which shall be appended penalties so severe that men through

fear will be restrained from violating them; and if this does not make men moral from principle it does from necessity. Up to date, however, this system in its operations has not attained any flattering success, for the reason that individual ingenuity has ever been able to circumvent legislative enactments, especially whenever the law is made to infringe on liberty, which it usually does when it undertakes to regulate the consciences of men.

Another school of reformers would accomplish through social and economical institutions and regulations what the first would through legislative enactment. For instance, they would so change our industrial system as to take away from men any motive for dishonesty by establishing a community of goods and of interests, and so arrange the distribution of the profits of labor as to practically annihilate want and poverty, and thus remove one of the main sources of immorality and crime. To what extent the world might be reformed through the agency of the above method is difficult to determine, as it has had little opportunity to test its value, but so far as it has been tried, it has failed.

Other reformers would leave the basis of society as it is and trust to refined education, to the influences of poetry, music, painting and sculpture to reform the world. What success this school of reformers may hope for, may be computed from the success of such influences in some of the ancient classic nations, notably in Greece. No one will dispute that in the palmy days of that nation refined education had full opportunity to test its power as a moral influence over men; and yet when "Greece obtained the brighter palm of art, when soft, yet ardent, Athens learned to please—to keen the wit and to sublime the heart," the nation was morally rotten. The moral condition of the rich, educated people, who have neither poverty nor ignorance to excuse their immorality certainly prophecies no great success to the influence of refined education as a reforming agency among the masses in the world, whatever may be its power over minds of peculiar structure.

We still have left to consider those who look to religion to reform the world. Unfortunately religionists are not united in their views as to how religion is to reform mankind. One division of the Christian religious world holds that it will be wholly through

the grace of God, that man can do nothing which will forward that work further than to believe, which is all he is required to do. On the other hand, the other division holds that man is not wholly passive in the great work of reformation; that it will not be wholly through grace, but partly by the grace of God and partly by the exertion of men—by a combination of faith and works. But whatever disagreement may exist among Christian religionists as to the manner in which the much desired reformation will be brought about, there is this much in its favor, viz: that whereas, other schemes, especially the scheme of the Socialists, works on society with the design of improving the individual, the religionist works through the improvement of the individual toward the improvement of society—the easiest as it is also the surest basis of a permanent reformation.

We believe that if ever that great mass of humanity which we speak of as the world, is reformed, it will be done by reforming its units; and if the units are reformed, it follows that the mass will be purified. The great drawback to this system of reformation based on the reformation of the units of society, is stated in the quotation at the head of this article, which we take from the letter of a friend. Truly it would be an easy matter to reform the world if each man in it would reform himself; but there's the rub! Every man would have others begin the work, and never thinks of himself. The religionist reformer, however, will undertake to make him think of himself, and of his responsibility to society and to God—the most powerful influence that can be made to operate on men; and although that method may be slow and may not have the glorious results one could desire to be able to point to as justifying the hopes men build upon it, still by religion casting from it much of the rubbish which superstition has heaped upon it, and by a better understanding of religion and its aims by the people, the good work of reformation will at least be accelerated.

NOTES.

We are what we are by virtue of all that has happened to us, by all that we have done, and suffered, and enjoyed since our birth, whether we respect it and remember it or not.

A change of associates will often remove a temptation which has defied every toilsome effort to overcome it, and a healthful *regime* has made possible what no previous exertion, however strenuous, could effect.

Gratitude, in whatever way expressed, is of itself no mean or trifling gift. The sincere word of thanks, the honest smile of pleasure, the real appreciation of a kindness and the effort to utter it, bring a flow of joy into the heart of the giver, which is worth many a material benefit.

True gentleness is to be carefully distinguished from the mean spirit of cowards and the fawning assent of sycophants. It sacrifices no just right from fear; it is not only consistent with a firm mind, but it necessarily requires a manly spirit and a fixed principle, in order to give it any real value.

People do not like to be told disagreeable facts. As the saying goes, "Truth sometimes is brutal;" but, when an unpleasant truth must be told, to use a little tact in the telling of it will make the hurt less deep. Say and do pleasant things in this world whenever it is possible, but, if disagreeable ones come to the surface, handle them as gently as possible to spare the feelings of others.

As a general rule it is wise to drop from conversation, and, as far as possible, from memory, all that is unpleasant, or sad, or wrong, unless there be some positive and urgent reason for recalling it. Such things perish far more quickly by neglect than by exposure, while everything which is good, and just, and beautiful is quickened and strengthened by being brought to the light and emphasized.

The formation of a good character is the serious business of a lifetime. We can endure the absence or the loss of anything and everything else, for all other things will perish in the using, and end, at latest, when this life ends; but our character is ourself, the inseparable attributes that continue for eternity, and determine the eternal well or ill-being. What we have we must leave at death to others; what we are, what we have made out of ourselves, we cannot divest ourselves of at any time.

IN LIGHTER MOOD.

"Pray, sir," said a judge, angrily, to a blunt old Quaker, from whom no direct answer could be obtained, "do you know what we sit here for?" "Yes, verily I do," said the Quaker; "three of you for four dollars a day, and the fat one in the middle for four thousand dollars a year."

* * *

A boy of eight years was asked by his teacher where the zenith was. He replied: "The spot in the heavens directly over one's head." To test his knowledge further, the teacher asked: "Can two persons have the same zenith at the same time?" "They can." "How?" "If one stands on the other's head."

* * *

LUCK.

"I'm hungry and ragged and half sick and dead-broke," muttered a tramp yesterday, as he sat down for a sun-bath on the wharf at the foot of Griswold street; "but it's just my luck. Last fall I got into Detroit just two hours too late to sell my vote. Nobody to blame. Found a big wallet on the street in December, and four police came up before I could hide it. Luck again. Got knocked down by a street car, but there was no opening for a suit for damages, because I was drunk. Just the way! Last fall nails were way down. I knew there'd be a rise, but I didn't buy and hold for the advance. Lost ten thousand dollars out and out. Allus that way with me. Glass went up twenty-five per cent, but I hadn't a pain on hand, excepting the pain in my back. Never knew it to fail. Now lumber's gone up, and I don't even own a fence-picket to realize on. Just me again. Fell into the river t'other day, but instead of pulling me out and giving me hot whisky they pulled me out and told me to leave town or I'd get the bounce. That's me again. Now I've got settled down here for a bit of a rest and a snooze, but I'll be routed out in less than fifteen minutes, and I know it. It'll be just my behanged luck!"

He settled down, slid his hat over his face, and was just beginning to feel sleepy when a hundred pounds of coal rattled down upon him.

"I knew it—I knew it!" shouted the tramp as he sprang up and rubbed the dust off his head—"I said so all the time, and I just wished the darned old hogshead had come down along with the coal and jammed me through the wharf."

OUR WORK.

TRAINING YOUNG MEN TO SING.

[NOTE.—This article, and following similar ones on the same subject, will give an outline of Prof. Evan Stephens' mode of procedure at his training rehearsals for the Y. M. M. I. A. Choir, and are intended as a guide to leaders of singing in any and all Stakes where the subject may be taken up in future. And a similar move ought to be instituted in every Stake of Zion until practical musical training will have been given to all our young men.]

REHEARSAL NO. 1.

The presiding authorities of the Y. M. M. I. A. of the Stake having notified each organization in the Stake that a Young Men's Choir, consisting of ten or more members from every association within reach, would be organized on a certain night, with a view of training them to do effective singing in their own Association meetings; also as a complete choir for the Stake, and individually as missionaries when called out into the world to preach, sing and pray, while holding meetings. At 7:30 about 150 members were present. All had taken seats promiscuously, none of them being assigned to certain parts, etc., or ever supposed to have any previous training or special ability. The conductor calls them to order and briefly outlines the object of the meeting, their aims for the future, the great need of the training from various standpoints: that of having decent singing at the various Association meetings, that of singing creditably when placed in the world before strangers, the magnificent possibilities of a great chorus of male voices from an artistic point of view, both as a local choir, and still

greater a union of a hundred such choirs, when every Stake shall have one organized, for great musical festival occasions. Also the ultimate carrying of the work done at these rehearsals into each association, until not only a few from each shall be able to sing intelligently either the melody or parts of the songs, but each entire association. Thus this choir might in a sense be considered a sort of normal department, and each member should be prepared to aid in teaching the association of which he is a member all that he has been taught.

Finding what part they are adapted for, the director seats himself at a little cabinet organ, and after asking each one present to heartily and as naturally as possible join him in "la-laing" some scale tones, and notice closely for themselves whether the lower tones or upper ones are the easiest for them to produce, he plays and sings, all joining him, tones from C (second space bass clef) down to F below, and then up to F or G above middle C. This is repeated a number of times until all sing readily and have well noted how high or low they could sing comfortably. Then all those with high voices are requested to take seats on the west side of the hall, and those who reached the lower tones on the east, leaving those who could neither sing the upper or lower ones with ease in the centre. The majority are in the centre, a fair number to the east, and a minority to the west. Each ward represented is then called separately, to find if each has a representative in each division, and if so, if there is a fairly balanced number in each. When not fairly balanced, either an exchange is made, when the voices at all permit, or the present members are given another week to enlist possessors of suitable voices (generally high) to fill up the weak parts. (At this first meeting twenty-three wards were represented; 32 upper, 47 lower, and 73 middle voices were found; some of the representatives had traveled twenty-three miles to be present, and would return the same distance.) The hymn "Redeemer of Israel" was then taken up for study. No books being used, the director gave it out line by line, the choir thus in a few minutes committing it to memory. The melody was then sung over and over by all until it was sung firmly and with good expression. Then a second part (called second tenor) was sung over a number of times by the director, and all the choir joining in as they became familiar enough to follow his lead. When this part was sung by all as readily as the melody had been, the first tenors, or high-voiced group on the west, were asked to sing the tune, or melody, while all the rest, with the director, sang the second tenor, the majority singing it, and, aided by the director, the inexperienced ones soon were able to keep their part and not be lured over to sing the melody. Next a bass was learned the same way, all

present trying to sing it, even the first tenors, and finally the hymn was sung (one verse) in all three parts over and over again, and real glorious it seemed, with the strong, vigorous voices, each determined to keep his own part by making it a little prominent. (Director Stephens had, of course, made a special arrangement of the music in three parts, so that the harmony was complete.) This brought the first rehearsal to a close.

A MODEL STAKE REPORT.

We publish the following letter from Brother Oleen N. Stohl, superintendent of the Box Elder Stake, of the Y. M. M. I. Associations, not only for the purpose of giving the information concerning the state of the Associations in that Stake, but also that it may be the means of encouraging other superintendents to send us reports of a like character. The zeal, care and intelligence with which the work is prosecuted in Box Elder Stake may well be an inspiration and example to other Stakes. We especially commend to the attention of other superintendents the course of lectures to be given during the summer vacation months, and suggest that a similar plan, modified to meet local conditions, be adopted by other Stakes. Following is Brother Stohl's communication to the General Secretary:

DEAR BROTHER:—As the Y. M. M. I. Associations of this Stake have now closed their meetings for the season, I have thought a few words regarding the past winter's work and the present condition of the Associations would be of interest to you.

All of the Associations in the Stake began their meetings at the time agreed upon at our last General M. I. A. Conference, excepting two. Twelve of the Associations met on Tuesday night, four on Sunday night and one on Saturday night. The four Associations in Brigham City, the Mantua and Three Mile Associations were not benefited by changing to Tuesday night. Since making the change last fall, we have noticed that nearly all traveling theatrical companies that come to Brigham, come on Tuesday night. This has been quite detrimental to the Associations in Brigham and the near vicinity. I know of no one night that would suit

all the Associations in this Stake for Mutual Improvement night unless it is Sunday night. And it is a question whether the bishops in the wards of this city would feel justified in granting us Sunday night for that purpose. Taking into consideration the visits of Stake officers to the ward Associations, it is an advantage not to have all the Associations meet the same night. For example: in this Stake we have seventeen Associations. Were the meetings all held the same night it would require seventeen weeks for the Superintendent to visit all the Associations in the Stake. Were the meetings held on different nights in the different wards it would be possible for the Superintendent to make two or three visits to all the Associations in the Stake during the season.

All the Associations in this Stake, excepting the two referred to above as being late in beginning, have completed, that is, considered all the lessons in Manual No. 2, Apostolic Age.

A number of the brethren in all the Associations have done excellent work during the season. Another class of brethren have partially prepared all or some of the lessons. Another class of members have taken but little interest in the subject presented. The great question with us has been, "How shall we get our young men to study the lessons so beautifully presented in our Manual?" In order to interest the indifferent young men some of the Associations were divided into classes for study. These classes would meet one night each week prior to the regular meeting night and study the lesson to be treated in the following regular meeting. Much good has been accomplished in this way. Some of the Associations in this Stake are quite large. We have seven Associations whose membership ranges from seventy-five to one hundred. These members range in age from fourteen to forty-five years. Their capabilities are as varied as their ages. We have spent considerable time in our Stake Officers' meetings considering this condition of affairs in our Associations, and are united in the belief that some suitable system of gradation, at least for the larger Associations, would be one way of enabling us to reach and labor with some of the indifferent young men in our communities. We have thought that our young members who identify themselves with the Associations from year to year should have the privilege of studying the Life of Christ preparatory to taking up the Apostolic Age. Were the Associations graded this could be very nicely arranged for.

OUR IMPROVEMENT FUND.

For the season of 1897 and 1898, Box Elder Stake sent to the

Treasurer of the General Board \$115.35. Figuring that the ward Associations deducted ten per cent. of the funds they collected, and the Stake organization deducted fifteen per cent. of the amount received from the various wards, it would show that there was collected that season on account of the fifty cent fund, \$150.00 in the Box Elder Stake; or in other words, three hundred of our young men paid fifty cents each to said fund during the season mentioned. For this season, 1898 and 1899, it now looks as though we will not be able to raise more than \$115.00 on account of the Improvement Fund. As this would represent the whole amount collected by the ward Associations for said fund you will notice that while it would represent that four hundred and sixty young men have contributed to said fund, we have actually collected less money for the Improvement Fund this season than we did the season previous. I think I can truthfully state that the efforts of our Stake Board have been more earnest for the collection of said fund this season than last.

OUR ERA.

We are proud of the ERA. We would have been better pleased, however, had we reached a subscription equal to five per cent. of the Latter-day Saint population in the Stake. Box Elder Stake furnished one hundred and twenty-six subscribers to Volume I. of the ERA. According to my present information we have furnished two hundred and one subscribers to Volume II. It was stated in our General Conference held last May that our Stake needed one hundred and seventy-six subscribers to make twenty per cent. of our enrollment. While we regret not reaching the two hundred and eighty subscribers which would have entitled us to the twenty-five cent rebate on each subscription we are pleased that we have reached the twenty per cent. of our enrollment and have a few to spare.

MISSIONARY WORK.

The Y. M. M. I. A. missionaries did not reach our Stake until about the 10th of January, this year. Of course it would have been better for us could we have had them six weeks earlier. While the missionaries who labored here this year did not get as many young men to join the Associations (because there were not so many to get) as did their predecessors, I think those whom they did induce to join the Associations have remained with the Associations better than those who joined the year

before. I also think more young men were converted this year to the work than were the year before. This is due to the fact that the missionaries who labored among us last year made a special effort to enroll; those who labored here this year made an effort to convert. The people of Park Valley and Snowville cannot speak too highly of the missionary labor performed in those wards by Elder C. M. Jensen. The missionaries certainly did us much good. We still have many unconverted young men in our Stake and feel that we will be blessed if we can have the missionaries to labor among us the coming year.

SUMMER LECTURE COURSE.

There being so many meetings, and our time being so much occupied during the winter season, we have arranged to have the enclosed course of lectures delivered in the various wards of the Stake on the second and fourth Sundays of each month during the summer season.

COURSE OF LECTURES TO BE GIVEN UNDER THE AUSPICES OF THE SUPERINTENDENCY OF THE Y. M. M. I. A. OF THE BOX ELDER STAKE.

"From Faith to Faith,"	Nephi Anderson
"Steps in Progression,"	Oleen N. Stohl
"The New Life,"	Brigham Wright
"The Priceless Gift,"	D. C. Hubbard
"Divine Authority and Succession in Presidency,"	George F. Harding
"The Doctrine and Covenants as a Sacred Book,"	Charles Kelley
"The Secret of Life Eternal,"	John D. Peters
"New Witness for God,"	John P. Christensen
"Apostasy and Restoration,"	A. H. Snow
"The Fall and Redemption,"	Lorenzo N. Stohl
"Order of the Priesthood and Respect for Authority,"	John S. Bingham
"America, the Land of Destiny,"	Fred J. Holton
"The Lord's Portion," (Tithing)	Lars F. Johnson

M. I. A. LIBRARY AND READING ROOM.

The M. I. A. Library and Reading Room erected by the Y. M. and Y. L. Improvement Associations of this city about a year ago, has been patronized during the past year far beyond our anticipations. We feel

already well paid for the effort we set forth in putting up the building and placing the books there we have been successful in getting. We have more than doubled the number of books owned by all the small libraries in the city since opening this library.

OFFICERS' MEETINGS.

We have held our Stake Officers' meetings each week since our Stake Conference was held in December of last year. Prior to that we met conjointly with the officers of the city Associations. I am pleased to report that the attendance at our officers' meetings has been good. The brethren who are acting as my associate officers in the cause of Mutual Improvement in this Stake are heart and soul in the work. Excepting the Park Valley and Snowville Associations, we have averaged at least three visits to all the Associations in the Stake during the season. We have labored with considerable success to have our ward officers hold their regular officers' meetings. We certainly feel that too much stress can not be laid on the importance of holding regular Stake and ward officers' meetings in connection with our Mutual Improvement work.

Conjoint meetings have been held each month by all the Associations. We hope to keep them going during the summer season.

Well, Brother Hull, I trust you will pardon me for writing such a lengthy letter.

Hoping all is well with you, I remain, yours very truly,

OLEEN N. STOHL, Superintendent.

A YOUNG MEN'S ASSOCIATION IN OLD SYRIA.

In No. 11 of the ERA of last year we had the unexpected pleasure of announcing the organization of a Young Men's Improvement Association in the far off Philippines. It now gives us pleasure to announce the existence of an organization at Aintab, in old Syria, an account of which organization and report of its work will be found in the annexed communication to the General Secretary from Elder Philip S. Maycock. It will be seen that gradually we are girding the earth with a line of these

Associations, and it requires no prophet to foresee that the time will come when the gaps existing between the Associations on this line will be filled up and everywhere the work of improvement under the auspices of our Associations will be going on among all nations, and kindreds, and tongues, and peoples. God speed the day. The following is Elder Maycock's letter and report:

AINTAB, SYRIA, MARCH 8, 1899.

Elder Thomas Hull,

General Secretary Y. M. M. I. A.,

Salt Lake City, Utah.

DEAR BROTHER:

The following report is from the first of January of this year to the first of March. Perhaps it is not the report you want, but as I do not know when the year to be reported begins or ends, I can give no other account.

In April of last year a sort of Young Men's Association was begun. There was no definite organization, however, and no regular program. In this form the work continued until the close of last year. Then, as you see by the accompanying report, a regular organization was effected, and a definite course of subjects mapped out.

For many reasons it is impossible for us to follow the Manual in conducting our meetings here. We have therefore arranged a course of lessons according to the Articles of Faith. In every meeting three subjects are spoken upon, and afterwards questions are asked and answered on the matters discussed. Then I give a twenty or twenty-five minutes' lecture on the life of the Prophet Joseph. This item is according to the instruction of Brother Hintze. These lectures I have reported under "Public Lectures."

We have interesting meetings, and so far the members are very zealous.

Should a report of another kind be necessary to you, I shall be pleased to submit any such that I can.

With sincere regards, I am

Your brother in the cause,

*

PHILIP S. MAYCOCK.

Annual report of the Young Men's Mutual Improvement Association

of Aintab Branch, Syria, for the Mutual Improvement year beginning April, 1898, and ending March, 1899.

MEMBERSHIP.

Number of members enrolled	26
Average attendance	19
Number in Branch between ages of 14 and 45 not enrolled..	6

MEETINGS.

Number of officers' meetings held.....	9
Number of regular weekly meetings held.....	9
Public lectures.....	9
Total number of meetings held.....	27

FINANCE.

Cash received	45c.
Cash disbursed	16c.
Balance on hand	24c.

Avedis Kullaksizian, President,
 Gevock Uzunian, First Counselor,
 Moses Hindooan, Second Counselor,
 Avedis Kastian, Secretary,
 Zadik Aposhian, Treasurer.

EVENTS OF THE MONTH.

BY THOMAS HULL, SECRETARY OF THE GENERAL BOARD OF Y. M. M. I. A.

April 19th: The Pennsylvania joint assembly adjourns without electing a Senator and Pennsylvania will, like California, Delaware and Utah, have only one Senator. * * * General Otis telegraphs the War Department that the return of the volunteers from the Philippines will commence about May 5th.

21st: The jury in the case of the State of Pennsylvania vs. Matthew S. Quay, charged with misappropriation of State funds, brings in a verdict of not guilty and Governor Stone immediately appoints him United States Senator, the legislature having failed to elect a Senator to fill the vacancy caused by the expiration of Quay's term.

23rd. In an engagement with the Filipinos near Quingua, one officer and three men of the Utah batteries are wounded.

24th: Governor Gage of California appoints Dan Burns Senator from California to succeed Stephen M. White, the Legislature having failed to elect a Senator.

28th: A cyclone sweeps over North-east Missouri. A large portion of the town of Kirksville is devastated. Fifty people are killed and hundreds wounded. Four hundred buildings are demolished. The town of Newtown was also nearly destroyed and fifteen persons killed and many injured. * * * It is reported in Washington that Aguinaldo has sued for peace on the basis of complete pardon and some concessions as to self-government until Congress acts. * * * Aguinaldo makes overtures for peace. His emissaries wait on Gen. Otis and ask that hostilities cease until the Filipino congress can meet. Gen. Otis refused to recognize the Filipino Republic. Another conference will be held.

30th: Capt. Wm. A. Brown, Ogden's chief of police, is shot and killed by a desperado near the Hot Springs, north of Ogden.

May 1st: A severe snow storm prevails over the State. * * *
 Dewey day is generally observed throughout the country. * * *
 Secretary Hay pays to the French Ambassador the \$20,000,000 provided
 by the treaty of peace with Spain, for the retention of the Philippines.
 * * * Wm. C. Webb of the Utah batteries is nominated for
 promotion to a second lieutenancy in the regular army.

8th: The second annual meeting of the Western Labor Union opens
 at Salt Lake City. * * * Rear-Admiral Watson is ordered
 to proceed to Manila to relieve Admiral Dewey whenever that officer
 feels that he can be spared there.

10th: The cruiser *Nashville* arrives at St. Louis, Mo. She is the
 first sea-going war vessel that ever came so far up the Mississippi River.
 * * * Reports received in Manila from the insurgent lines
 state that a meeting of the Filipino congress has been held at San Isidro.
 Although no quorum was present some business was done and a strong
 desire for peace was expressed.

12th: A terrible wreck occurs on the Philadelphia & Reading
 railroad at Exeter, Pa. Twenty-eight persons are killed and fifty injured.
 * * * Ex-Governor Roswell P. Flower of New York dies sud-
 denly at Eastport, L. I. * * * Admiral Dewey will return
 at once to the United States. He is in poor health and will come home
 by way of the Suez Canal to New York. * * * Capt. F.
 A. Grant of the Utah battery has been given command of the gunboats
 recently purchased of Spain and operating on the rivers and along the
 coast of Luzon. He has been dubbed "The Dewey of the Army."

13th: Aguinaldo issues orders that all foreigners must leave insur-
 gent territory. He hopes by this to gain recognition of belligerency
 from the English and German governments, whose subjects are the only
 foreigners in the insurgent country. * * * Aguinaldo again
 sends envoys to Gen. Otis to sue for peace. Gen. Otis refuses to stop
 fighting pending the negotiations.

14th: Rev. Dr. Chas. A. Briggs, who was suspended for heresy by
 the Presbyterian assembly is ordained a priest of the Episcopal Church,
 in New York, by Bishop Potter. It is a strange thing that at a time
 when the protestant churches are all talking so much about "Christian
 unity" a minister should be found guilty of heresy in one of the would-
 be united "Christian" communities and at the same time be received by
 another into full fellowship and ordained to the ministry. The fact, too,
 that he was re-ordained demonstrates that notwithstanding all the talk
 of unity and fellowship they do not recognize each other's authority to
 confer ministerial or priestly rights. * * * Two gunboats

and a launch, under command of Capt. F. A. Grant run into a nest of insurgents concealed in the bushes on both sides of the Rio Grande river, three miles above Calumpit. A sergeant belonging to the Utah battery is killed and one private wounded.

17th: Word is received from General Otis that the sergeant of the Utah battery killed on May 14th is Ford A. Fisher, son of I. M. Fisher of Salt Lake City.

18: The Peace Conference, called by the czar of Russia, opens at the Hague. President McKinley addresses the following cablegram to the emperor of Russia:

WASHINGTON, D. C., May 18, 1899.

To His Majesty, Nicholas II.,

Emperor of all the Russias, St. Petersburg:

On this day of good omen, I send my heartfelt congratulations on the opening of the conference at the Hague, which had its origin in the enlightened and generous initiative of your majesty.

WILLIAM MCKINLEY.

To Returned and Acting Missionaries and Presiding Elders of Missions.

Brethren:

We are compiling a Hymn and Tune Book specially designed for missionary use. In order to incorporate into it all the hymns and songs now in use which have proven of most service, we ask you to send us a list of such as in your experience have proven the most valuable. Please do this at the earliest moment possible, as Professor Stephens is now compiling, arranging, and simplifying the work for special adaptation to the book.

You may address your list, accompanied with any remarks you feel to make, either to Professor E. Stephens, 35 Alameda Avenue, Salt Lake City, Utah, or to

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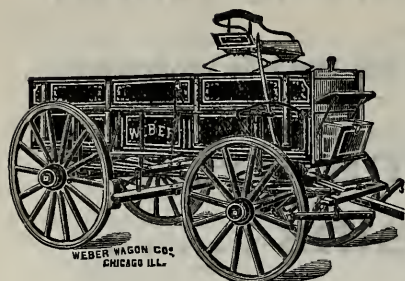
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